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SACRED ELOQUENCE

A GUIDE BOOK FOR SEMINARIANS

By Charles H. Schultz, M. A., LL. D.
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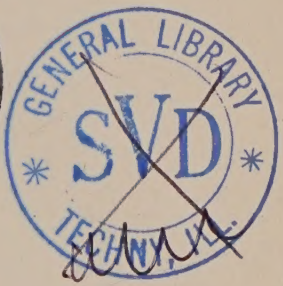

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THE AUTHOR

DEDICATES THIS GUIDE BOOK TO THE

Sacred Heart And His Immaculate Mother

TO WHOM HE COMMENDS ALL WHO USE THIS

MEANS OF PERFECTING THEMSELVES

IN DELIVERING THE DIVINE

MESSAGE

Letters of Approval

The Very Rev. John F. Fenlon, S.S., D.D., Provincial of the Sulpicians in the United States, writes as follows:

"Sulpician Seminary
"July 5, 1925.

"My dear Mr. Schultz:

"I have read your book on Sacred Eloquence, with interest and pleasure. It fulfilled the expectations raised by your lectures to our students, which they found interesting and inspiring. I like above all the thoroughly Catholic spirit running through all the work; its whole tone vibrates with faith and devotion.

"The student who drinks in your teaching will have a high esteem of the preacher's duty and a conviction of the need of proper preparation for his office. He will obtain an excellent idea of the structure of a sermon, of the need of correct, forceful language, of a vivid style, and of genuine feeling. You then weld the connection between the preacher's own character and inner life, and his work as a teacher and inspirer of souls.

"No student can master your work without deriving from it much spiritual benefit as well as many practical helps for the Ministry of the Word. The book ought to be widely used by seminarians, and Priests could also profit by it.

"With kind regards, I am

"Sincerely yours,
John F. Fenlon."

The Very Rev. John P. M. Doyle, T.O.R., D.D., LL. D., Minister Provincial of the Third Order Regular of Saint Francis, gives the following commendation:

"My dear Doctor Schultz:

"The study of sacred eloquence is not only useful to the priest but an essential requisite for the proper performance of one of his most sacred duties. Your effort to give to seminarians a practical guide for the composition and delivery of sermons in your 'Sacred Eloquence' is very laudable, fills a real need in seminary text-books and will, I feel sure, fulfill its mission. Not only the theory of sacred eloquence finds a clear and concise exposition in your book but in your analytical plans for sermons the young levite will find abundant suggestion and many practical applications of the Gospel message to souls.

"Asking God to bless your work and you, I remain

"Sincerely yours in Saint Francis,
John P. M. Doyle, T. O. R.,
Ministro Provincial."

April 15th, 1926.

CONTENTS

Commendatory Letter v

PREFACE: The Holy See and Modern Preaching 1

CHAPTER ONE

SACRED ELOQUENCE: What it is. Christ's Eloquence. Apostolic, Patristic, Scholastic, and Modern Eloquence 5

CHAPTER TWO

THE SACRED ORATOR: Natural and Supernatural Endowments. Vocation and Education. Free Will and Character. Standards of Self-Development 24

CHAPTER THREE

THE STRUCTURE OF THE SACRED ORATION: Importance of the Plan. The Classic Sevenfold Structure. Oratorical Theme. Oratorical Introduction. Oratorical Narrative. Oratorical Proposition. Oratorical Demonstration. Oratorical Refutation. Oratorical Conclusion 44

CHAPTER FOUR

ORATORICAL STYLE: What it is. Its Relation to Personality. The Style of the Classic Orator. Kinds of Oratorical Style. Its Qualities. The Ornaments of Style 63

CHAPTER FIVE

ORATORICAL RHETORIC: The Vital Questions of the Human Soul: Whence? What? Why? Whither? Modern Separation of Eloquence from Rhetoric. What Cardinal Newman and Saint Augustine have to say of Rhetoric in relation to Sacred Eloquence. The Value of Reflective Reading of Models. The Teaching of the Ancients on the subject: Aristotle, Cicero, and Quintillian. What some Moderns say 76

CHAPTER SIX

ORATORICAL GOOD ENGLISH: The Importance of the English Language as a means of delivering the Divine Message. The Sacred Orator's need to know Oratorical Good English, in the Art of Eloquence. Good English is the language of the present, the national, and reputable use. Classic Authors of the Modern Period: More, Shakespeare, Addison, Newman 89

CHAPTER SEVEN

ORATORICAL DICTION: Distinction between Grammar and Rhetoric. Threefold Governing Principle in the Choice of Language in the Art of Eloquence. The Nature and Scope of Oratorical Diction: Fundamental Idea. Properties of Derivation, of Formation, of Aesthetic Taste. Sentence Diction. Paragraphic Diction..... 103

CHAPTER EIGHT

ORATORICAL DELIVERY: Self Development in Soul Culture. The Artistic Culture of the Voice: Phonetics, Articulation, Pronunciation. Quintillian on Voice. Definition of Oratorical Delivery. Quintillian on Delivery. The Eloquence of Bodily Action. A Poet's conception of Delivery. Oratorical Delivery in accord with the Mind of the Church. Oratorical Punctuation. The Science of Oratorical Delivery hidden in its Art..... 121

CHAPTER NINE

MODERN AUDIENCES: The Sacred Orator should know his Audience, and should adapt his sermons to their needs. Such Knowledge is natural and supernatural. The Church prepares the congregation for the Divine Message. The Preacher should select his themes from the Liturgical Year. The Catholic Congregation. Mixed Audiences. The Mission Audience. The Retreat Groups. The Children. Sermons for Sodalities and Societies. Sacred Orations on Financial Support. The Lecture Audience..... 143

CHAPTER TEN

ILLUSTRATIVE ANALYTICAL PLANS: Guide to self development in Analysis and Synthesis. Preference of Oral Delivery from the Plans. Common Difficulties. Sermon Outlines for a Part of the Christian Year..... 175

PREFACE

DURING several years past, the Catholic Press has given much space to the widespread inferiority of modern preaching. And Leo XIII declares "Grave abuses, for some time, have crept into the fashion of preaching the Divine Word, so that modern preaching has become either contemptible or barren and unprofitable." And in 1894 the Congregation of Bishops and Regulars pointed out those grave abuses as including the choice of "themes" which bring them the reputations which satisfy their ambition, in pompous discourses, treating of speculative rather than practical arguments, discourses more secular than religious, more showy than fruitful, such as are perhaps not out of place in journalism or debating clubs, but are out of place in a sacred edifice." Such "preachers, relying on the persuasive words of human wisdom, care little or nothing for the Divine Word of Sacred Scripture which should be the well-spring of their eloquence. These preachers of novelties, instead of drawing their eloquence from the fountain of living waters turn, by an intolerable abuse, to the parched cisterns of human wisdom instead of using the inspired texts, or those of the Fathers and of the Councils." And in 1917, the Holy Father, Benedict XV reveals to us the dire effects of those long continued abuses in his Encyclical Letter on the Preaching of the Word of God as follows, "Looking round we find that the number of preachers is probably greater than it ever was before. When we inquire into the state of private and public manners and customs, there is to be observed among the common people a daily increasing contempt and forgetfulness of the supernatural; the standard of

Christian Virtue is lowered, and life is gradually sinking to pagan levels. The causes of these evils are many and various, yet no one would deny the lamentable fact that the Ministers of the Word do little to remedy the disease. Has the Word of God ceased to be what the Apostle said it was, living and efficacious and more piercing than a two-edged sword?" Appendices of Rev. W. B. O'Dowd "Preaching" (Longmans).

The Seminarian who recognizes the holy vocation to which Christ has called him, and whose observation has verified the awful facts which the Holy See has called to our attention, will welcome a text book that seeks to point out to him the importance and the dignity of the Sacred Orator, and which is intended to be a guide in his development of Supernatural Eloquence. The student should recall that our Blessed Lord devoted three years in the personal training of His first Sacred Orators, that He taught them the doctrines and duties of the Catholic Religion, that He assured them of an endowment of an eloquence which would convince the intellects, mould the wills, and regulate the emotions of mankind; and that with the commission to preach they would have the two-fold presence within them of Himself and of the Holy Spirit. Nor should the student fail in recognizing that the salvation of souls depended at first upon the preaching of the Apostles. It was the Supernatural Eloquence of the first Pope which brought three thousand souls to Baptism and Penance, it was the preaching of the Apostles that established the Holy Sacrifice of the Mass in the midst of perishing nations; it was the persuasive power of the Word of God that built Churches and Cathedrals throughout the world; and it was the Sacred Orators in succeeding generations that fulfilled the prophecy of our Blessed Lord that the Gates of Hell should not prevail against the Catholic Church.

While the author of this guide book intends it pre-eminently for the seminary student, he has also aimed to provide a course of training in the curriculum of seminaries that will aid the student in developing the eloquence with which the individual orator is endowed. The schedule should devote one hour each week to a lecture on the formal science of sacred eloquence, one hour to developing the ability to make analytical plans of sermons, to be delivered in turn by each student to the assembled class during a third hour. The time allotted to each speaker should be at least twenty minutes followed by criticism of the instructor. And every oration of the student should be on a subject of vital interest to himself and to his audience. And before delivering it he should be instructed privately in delivery that his personal defects in voice and action may be corrected. Of course it means labor on the part of both the professor and of the student, but who will hesitate to work when the success in saving immortal souls for whom Christ labored and suffered is at stake? Moreover, considering the end in view and the grave responsibility that a student will assume when his Bishop gives him the faculty to preach, and the high standard of eloquence which the Holy See has established, the student will recognize the importance of the two means of the more perfect preparation for each opportunity afforded him to speak. They are first to make a thorough analytic plan in the classic form that includes a theme, an introduction, a narrative with its statement of facts, a definite proposition, a demonstration containing three proofs, a refutation which includes an objection or difficulty and answer and a climatic conclusion; and the second is a daily meditation throughout a week prior to his delivery of the sacred oration. Thus he trains himself in spiritual reflection, and vitalizes his subject; and he becomes less dependent upon mechanical

memory and elocution, and develops fluency, and gets rid of both anxiety and nervousness. He can then deliver his message, not as an impersonator, nor as a dramatic actor, but as an orator imbued with sacred eloquence.

The student should recognize that the author avoids references to standard authorities in dogma, in moral, and in other subjects given by the various departments of the seminary; and confines his bibliography for the most part to rather elementary references in English.

CHAPTER ONE

Sacred Eloquence

At the dawn of human history, the Voice of God was heard by Adam; and throughout his contemporaneous generations for nearly a thousand years Divine Eloquence in him sought to convince the human intellect of supernatural truth, to mould the free will of mankind, and to regulate the emotions of men. Then followed throughout ancient history the patriarchs and prophets who continued the unbroken inspired utterance of God's messengers until "God, Who at sundry times and in divers manners, spoke in times past to the fathers by the prophets; last of all in these days has spoken by His Son." And, thanks be to God, we have a summary of that sacred eloquence in the Written Word, of which Leo XIII in his "Encyclical on the Study of Holy Scriptures" writes: "All those who have the right to speak are agreed that there is in Holy Writ an eloquence that is wonderful, varied, rich, and worthy of great themes. The best preachers of all ages have gratefully acknowledged that they owed their repute chiefly to the assiduous use of the Bible, and to devout meditation on its pages. Saint Gregory, the Great, writes: "Those who are zealous in the work of preaching must never cease the study of the Written Word of God." Consequently we turn first to the consideration of

Christ's Eloquence

The eternal Logos, in becoming the Son of Man, condescended to be subject to those laws of eloquence which He had implanted in the human soul at its creation in the Image of God. Therefore His art of persuasion is in the

God-Man Himself, and consequently His eloquence is divinely human; it is found in His subject, namely, God's love for the human world, and in the occasion of His prophetical office with its design of convincing the human intellect of supernatural truth, and manifests itself in moulding the will of man in conformity with the Will of God; and also it aims to regulate the emotions of the human soul in a supernatural love for God. Who has not felt the charm of Christ's eloquence in the "Sermon on the Mount"? No wonder that "The people were in admiration of His doctrine. For He was teaching them as one having authority, and not as their Scribes and Pharisees." They found in Him an eloquence derived from His divine Personality Whose human will was dominated by the Divine Will, Whose human intellect radiated supernatural truth, and Whose human emotions were regulated by Divine Love. Hence the Prophet of Israel preached with an eloquence that exceeded all art of merely human persuasion. "Never did man speak like this Man."

Our Blessed Lord's theme in the sermon on the mount is, The New Law of Perfection. In His introduction He wins the heart interest of His audience by the announcement of His messianic constitutions. He proclaims the beatitude of those who acquire the virtues of humility, meekness, contrition, and a thirst for justice. Blessed are the merciful, the pure in heart, the peace-makers, who endure persecution, hatred, revilings, and calumnies for the Son of Man's sake; and this beatitude is for all time and eternity. In His narrative He reveals that Ecclesia Docens is to be "the salt of the earth" and "the light of the world"; and commands "Let your light so shine before men, that they may see your good works; and glorify your Father Who is in heaven." Herein is the promise of an endowment of a supernatural eloquence in Ecclesia Docens that would make disciples of all nations to the end of time for the preservation of virtues that bring temporal

beatitude and eternal bliss. Moreover in His negative precepts, our Blessed Lord states His proposition, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill"; which is the New Law Giver's proclamation that the old natural and positive law of God is renewed, completed, and made an infused inner principle in the free will of the individual to shape his human acts in conformity with the Mind, Will, and Heart of God. In His demonstration He teaches the doctrine of prayer, fasting and almsdeeds as means of sanctifying grace which removes the obstacles to interior perfection; and which enables the individual to obey the precept of social life. "All things, therefore, whatsoever ye would that men should do to you; do you also to them, for this is the law and the prophets." While in the refutation to the objection of weak human nature against perfection He answers in maintaining the power of sanctifying grace: "Enter ye in the narrow gate, for wide is the gate, and broad is the way that leadeth to destruction; and many there are that enter by it." "The disciple is not above his Master; but every one shall be perfect if he be as his Master." "And why call you me, Lord, Lord; and do not the things which I say." And finally in His conclusion His eloquence reaches its climax in causing a thirst for His truth, in moulding a determination to do justice, and in regulating the desire, the satisfaction, and delight of the emotions that each earnest disciple shall be like that wise man that built his house upon the rock of sound faith, upon a firm hope, and in an all-embracing charity. Hence we find that Christ's eloquence was a supernatural art of persuasion to convince the human intellect, to mould the free will of men, and to regulate the emotions of mankind, which is evidenced by the fact that His preaching has changed the course of human history; and the Militant Church on earth, the victorious souls in Purgatory, and the Triumphant Church in Heaven are a demonstration of

the efficiency of that eloquence with which our Blessed Lord has endowed His Ecclesia Docens to extend His art of persuasion throughout succeeding generations, which is manifest in His commission to the Apostles to go forth and make disciples of all nations to the end of time. And its perpetuation is found in

Apostolic Eloquence

Saint Luke's epitome of a part of the apostolic period gives an account of Sacred Eloquence in its perpetuation and inspiration by the Holy Ghost. When the Apostles were "filled with the Holy Ghost they began to speak with other tongues as the Spirit gave them utterance," Saint Peter became the voice of Ecclesia Docens in the first form of apologetic demonstration in the promulgation of the gospel of Jesus Christ. What a gloriously vital theme was that with which the Holy Father thrilled his audience. We find it in the second chapter of the Acts of the Apostles; and for the sake of bringing out the essential nature of Apostolic Eloquence we transpose the divisions of the historian to conform to the analytical plan of the classic oration.

In his introduction, Saint Peter calls the attention of his hearers to the question that was debated by the multitudes in Jerusalem: What is the meaning of the miracle of languages which enables unlettered men to preach the gospel in each man's mother tongue? Some were reverently astonished at the wonderful work of God; while others mocked the messengers of Christ. And he lays the foundation of his apologetic sermon in two facts of prophecy, which explains his gloriously vital theme: The Advent of the Spirit from the Risen Lord. In presenting the first fact, the voice of the Holy Father proclaims the fulfillment of Joel's prophecy in the miracle of languages: "And it shall come to pass in the last days, saith the Lord. I will pour out of my Spirit upon all flesh; and your sons

and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and upon my servants indeed, and upon my handmaids will I pour out in those days of My Spirit, and they shall prophesy." And in the second fact of the narrative Saint Peter in the words of Joel foretells the physical miracles that usher in the General Judgment, that "great and manifest Day of the Lord"; which leads up to the proposition: "And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved." What proofs then does the Saint give of the gospel of salvation in his apologetic form of demonstration? First there is the well known life and works of Jesus Christ with His crucifixion and His resurrection foretold by the prophecy of David; and then the second evidence of the living witnesses of the Risen Lord and His ascension; and finally the third proof of the appeal to the miracle of that salvation having been proclaimed by unlettered and ignorant men who were endowed with the sacred eloquence of the Holy Ghost. Do you wonder that this apostolic eloquence caused the objection which is given in Saint Peter's refutation. "Now when they heard these things, they had compunction in their hearts; and said to Peter, and the rest of the apostles; What shall we do, men and brethren?" And his answer to this cry of despair was, "Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Ghost." And the climax of his conclusion is briefly centered in, "The promise is to you, and to your children; and to all that are far off, whomsoever the Lord our God shall call." To which the historian adds, "And with many other words did he testify and exhort them, saying: Save yourselves from this perverse generation. They, therefore, that received his word, were baptized; and there were added in that day three thousand souls."

Nor are we at a loss in understanding the supernatural

characteristics of this apostolic eloquence resident in Ecclesia Docens to the death of Saint John that neither Jewish hatred, nor Hellenic culture, nor Roman persecutions could overcome; because God promised through Isaias "As the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make spring, and give seed to the sower, and bread to the eater; so shall my word be, which shall go forth from My mouth; it shall not return to Me void; but it shall do whatsoever I please, and shall prosper in the things for which I sent it." This supernatural art of persuasion is thus described by Saint Paul, "My speech and my preaching was not in the persuasive words of human wisdom but in showing of the Spirit and power; that your faith might stand not on the wisdom of men, but on the power of God. We speak the wisdom of God in a mystery, which is hidden, which God ordained before the world for our glory, as it is written; eye hath not seen, nor ear heard; neither hath it entered into the heart of man, what things God hath prepared for them that love Him. But to us God hath revealed them by His Spirit; which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual." Because "The Spirit searcheth all things, yea, the deep things of God"; and because "We have the Mind of Christ."

But in these days of neglect of thorough preparation in sacred eloquence when sermons are held in contempt, we are amazed to find Saint Paul writing to the Romans on the importance of preaching in the following emphatic manner: "Whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him, in Whom they have not believed? Or how shall they believe Him, of Whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet

of them that preach the gospel of peace, of them that bring glad tidings of good things. But all do not obey the gospel. For Isaias saith: Lord, who hath believed our report? Faith then cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes, verily their sound hath gone forth into all the earth, and their words to the end of the whole world." Thus, in the Providence of God, Sacred Eloquence was the chief means of Ecclesia Docens in convincing the world of sin, of justice, and of judgment; and, like her Founder, the Catholic Church first taught, then baptized before she built her altars throughout the world in the apostolic period. Then followed a new age, from the death of Saint John to the middle of the eighth century, in which we have the same supernatural eloquence doing its mighty wonders in the form of

Patristic Eloquence

The general occasion of those six hundred and fifty years required an adaptation of the Holy Spirit's art of persuasion so varied and so marvelous that it became an extension of the miracle of tongues. It met and conquered mighty Rome; it sustained the Throne of the Fisherman in the chaos resulting from the division of the empire and the rise of New Rome; it gave life amid the external destructive forces of the ten bloody persecutions; it preserved the Church in spite of the internal corruption of heresies that threatened her very existence; and in the migration of barbaric races, as well as in the invasion of Tartar tribes, Patristic Eloquence saved catholic civilization, and subjected the Hun, the Goth, and the Saracen to the authority of a "Kingdom not made with hands." It taught the human world that right makes might; and it turned the floods of ungovernable passions into broad streams of regulated emotions. And these mighty works the Infallible Church performed through the superna-

tural men whom she endowed and sent forth to preach the gospel of salvation in every form of sacred eloquence, which convinces the intellect, moulds the free will, and regulates the emotions of men in their mother tongues. For the philosophic thinker there was a philosophic demonstration derived from the influence of revelation in natural religion. For the ignorant and unlettered there was the homiletic and catechetical form of practical demonstration that, like the seed fallen on good ground, brought forth an hundredfold. Patristic Eloquence met the destructive force of heresy with a dogmatic demonstration derived from the infallible decrees of Popes, Bishops and Ecumenical Councils. And with an unchanging standard of moral dogma, the Fathers lived and preached an ethical culture such as pagan and barbaric corruption could not gainsay. Then for those who needed a "reason for the faith that is in us" the apologists gave an expository demonstration of the truth and duty as they are in Jesus Christ. And when the ruthless enemy would destroy the "faith once delivered to the saints," polemic demonstration met their attack patiently and lovingly as the Son of Man met the Pharisee, the Hellenic Sadducee, and a Pilate of old.

We shall confine our attention to Saint Chrysostom, as the Greek type; and to Saint Augustine of Hippo as the Latin model of Patristic Eloquence. The former was born in 347 A. D., educated by the ablest masters, provided by his mother in every branch of literature, and trained thoroughly in philosophy. Then six years were devoted to prayer and the study of Holy Scripture at a monastery; and at the age of twenty-two he was baptized, and when, after seventeen years of further preparation, he was ordained Priest, the golden mouthed preacher of Greece began his preaching at Antioch. He was Christ-like in character, full of apostolic zeal; with a profound intellect, an indomitable will, and possessing intense emo-

tions, his eloquence made a powerful impression upon the one hundred thousand pagans, Jews and heretical schismatics of his native city. He became Archbishop of Constantinople, and continued his preaching. His model of sacred eloquence was Saint Paul with his inspired grandeur and impassioned sublimity. This patristic eloquence found its perfection in that ideal described by Saint Paul in his first epistle to the Corinthians: "Christ sent me to preach the gospel, not in the wisdom of speech, lest the cross of Christ should be made void. And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power; that your faith might not stand on the wisdom of man but on the power of God." You need but to read in the English translation Saint Chrysostom "On the Priesthood," his Homilies on Isaias, on the Epistles of Saint Paul, and those on the Acts of the Apostles to realize the truth of this exposition of the golden mouthed orator's supernatural power of convincing the intellect, moulding the will and regulating the emotions of men. Moreover you will find that rhetorical and oratorical science is hidden in the art of familiar discourse as the occasion demanded; but, nevertheless, it is based upon profound theological and moral learning, and wrought with finished skill and great labor.

Moreover all that has been said of the Greek type is true of the Latin ideal in Saint Augustine of Hippo, who is at once a philosopher, a theologian, a moralist, and the finished orator; and he was not only the Latin type of Patristic Eloquence, but also the forerunner of scholastic eloquence. Like the saintly Archbishop of Constantinople his foundations were laid in the school of Aristotle's rhetoric, and in the training of the secular art of persuasion; and he brought to sacred oratory a vast positive knowledge of the world's truth and error. That the basis of his eloquence was derived from Holy Scripture is evidenced by his exposition of the Psalms, his homilies on Saint John,

and other exegetical writings; and in the "City of God" we find the Catholic philosophy of history, while in his volumes of "Sermons," which cover a period of forty years of preaching, Saint Augustine applies the advice given in his treatise "On Christian Doctrine" to sacred orators, namely, "Since the faculty of eloquence is available for both sides," that is they that teach the false and they that teach the truth, "and is of very great service in the enforcing of either wrong or right; why should good men not study to engage it on the side of truth, when bad men use it to obtain the triumph of wicked and worthless causes, and to further injustice and error?" Then he quotes from Saint Paul's Epistles and from the prophecy of Amos to show their use of rhetoric, and continues, "Nor was it composed by man's art and care; but it flowed forth in wisdom and eloquence from the Divine Mind; wisdom not aiming at eloquence, yet eloquence not shrinking from wisdom. Therefore let us acknowledge that the canonical writers are not only wise but eloquent also, with an eloquence suited to a character and position like theirs." Thus Saint Augustine describes accurately the nature of Patristic Eloquence whether of the Apostolic Fathers, or of the Church Fathers, or of the earlier or later Doctors of the Church, and of Sacred Orators whose supernatual art of persuasion was derived from the Mind of Christ, and from the ordinary inspiration of the indwelling Spirit with which the Catholic Church is endowed. Since this Sacred Eloquence was adapted in specific forms to each epoch of the human world we find that it was also adapted to the scholastic period. Hence we consider

Scholastic Eloquence

And first of all, because chronological divisions can not be mathematically exact in marking the transitions from one period to another in Sacred Eloquence, and since the thirteenth century is the golden age of scholastic elo-

quence, we properly may select two sacred orators of that century to acquire an understanding of the form of eloquence adapted to the period from the eighth to the sixteenth century. In selecting St. Thomas Aquinas as a typical model of the scholastic age, the fact that his preeminence as philosopher and theologian, which the Summa Philosophica and the Summa Theologica gave him, may raise a question as to choosing him to point out the nature and characteristics of sacred eloquence of the period. But the truth is that both summas formed the basis of the scholastic art of persuasion, for as Butler in his "Lives of the Saints" declares, his preaching drew multitudes at Cologne, at Paris, and at Rome to hear his sacred orations through which his philosophic and dogmatic demonstrations convinced the intellect of the doubtful, his force of moral evidence subdued the rebellious, and the fire of his zeal regulated the emotions of vast numbers in whose souls were laid deeply the foundation of faith, of hope and of charity, because his was as the voice of Him who spake on the Mount of Beatitudes, and as from the Pentecostal Pulpit of the Vicar of Christ. It is said that Saint Thomas' Good Friday Sermon on The Love of God caused such weeping that the preacher had to pause three times during its delivery that his audience might recover; and that his sacred oration on the Glory of Christ was no less pathetic and affecting.

What then is the nature and the main characteristics of Scholastic Eloquence as revealed in Saint Thomas of Aquin? While essentially the same as that of Christ, of the Apostles, and of the Fathers, philosophy and theology were developed by the scholastics into a more exact and scientific form to meet the demands of the period. So also did the art of supernatural eloquence shape itself in the mold of philosophic and rational exposition in the scholastic eloquence of Saint Thomas. Of this we have an instance in the Eucharistic doctrine of transubstantiation

which is indicative of the exposition of all mysteries of revelation that scholasticism sought to bring within the range of human understanding, and within the scope of human acts, both in natural and supernatural religion. Hence we find in the oratorical eloquence of Saint Thomas the seven gifts of the Holy Spirit manifested in his intellect through the supernatural qualities of "Knowledge," "Understanding," and "Wisdom" that developed an intense thirst for truth, a rational power of thought in accord with the Mind of Christ, and a sound judgment in spiritual realities which resulted in his intellectual ability to convince the minds of his hearers, and develop their indwelling gifts of the Spirit, namely, knowledge, understanding and wisdom. The gifts of "Counsel" and "Fortitude" which were infused into the will of Saint Thomas, as in all Christians at Baptism, were a supernatural appetite for conformity with the Will of God, a spiritual power of prompt choice in submission to authority, and a resolute determination to reach the ultimate end of perfection; whence his persuasive moral force controlled the free wills of those that heard him and directed them into the way of perfection. Moreover the Spirit's gifts of filial love, named "Piety," and of reverential awe known as "The Fear of the Lord," so regulated the preacher's emotions that his desire for truth, virtue and spiritual beauty, and the satisfaction of his soul in them, and the delight in the prospective final blessedness were complete. Consequently his scholastic eloquence was dominated by his emotions so as to develop like affections in his disciples. And we realize the more deeply we read the writings of this scholastic orator other than his summas that his eloquence is a reproduction of that of the Old and New Testament, of the apostolic, and of patristic periods. This fact is particularly evident in his 'Outlines of Sermons" and in his "Catena Aurea," which is principally a consensus of the patristic

exposition of scriptural texts relating to the Blessed Sacrament.

Like his close friend, Saint Bonaventure, Aquinas was not only a profound scholar and thinker, but also a mystic who knew and obeyed God because he loved Him above and beyond all others. Like his friend, he acquired a vast knowledge of philosophy, of dogmatic and moral theology, and of Holy Scripture, and, therefore, was qualified to convince the intellects of multitudes in his own time, mould their wills and to regulate their emotions; and so Leo XIII writes, "The doctors of the middle ages addressed themselves to a great work, that of diligently collecting and sifting and storing up, as it were, in one place for the use and convenience of posterity, the rich and fertile harvests of Christian learning scattered abroad in the voluminous works of the holy Fathers. And with regard to the origin, drift and excellence of this scholastic learning, it may be well here to speak more fully in the words of one of the wisest of our predecessors, Sixtus V: 'By the divine favor of Him Who alone gives the spirit of science, and wisdom, and understanding, and Who through all ages as there may be need, enriches His Church with new blessings and strengthens it with new safeguards, there was founded by Our Fathers, men of eminent wisdom, the scholastic theology, which two glorious doctors in particular, the angelic Saint Thomas and the seraphic Saint Bonaventure, illustrious teachers of this faculty with surpassing genius, by unwearied diligence and at the cost of long labors and vigils, set in order and beautified, and when skilfully arranged and clearly explained in a variety of ways, handed down to posterity.'" And doubtless the principal heritage that we have from scholastic eloquence is the method of thorough analysis and synthesis adapted to the demands of persuasion in catechising, in instruction, and in preaching. The Catholic Encyclo-

pedia in the article on "Homiletics" emphasizes this fact, which is a providential preparation for the period of

Modern Eloquence

In our brief survey of the Christian Era in the history of the supernatural art of persuasion we have seen that Ecclesia Docens adapts the mode of eloquence to the needs of given periods, and we have now come to that of the Religious Revolution of the sixteenth century, the main features of which we must recall in order to realize the unique importance of preaching in this modern period. The culmination of the revolt in its destructive course against the Holy See was followed by a repudiation of sound philosophy and of dogmatic and moral theology; then came the attempt to be constructive in the protestant and anglican systems, which, through the whole gamut of rationalism, agnosticism and materialism resulted in the present widespread religious indifference. Hence the paramount necessity for Ecclesia Docens to send forth her Sacred Orators trained to think with the Church in the Mind of Christ, and inspired with a new pentecostal outpouring of the Spirit of God. It means for every student that expects to be sent forth by his Bishop to preach that he pray hard, work seriously, and practice faithfully in order that when the time comes for him to go and teach all sorts and conditions of men, he may find that his God-given eloquence will perform works in convincing the intellect, in moulding the wills, and in regulating the emotions of generations without faith, without hope in their man-made systems, and whose hearts are without love in the world. For there are many indications that mankind, as in the past, are turning more and more to the Vicar of Christ with the cry: Men and brethren, what is truth? Whom shall we obey? How shall we love Him Who is the way, and the life eternal? And the Church today, with her rich heritage of the periods gone by, is educating and

sending forth her sacred orators endowed with divine eloquence, trained in the same school of the Spirit in the science of the spiritual life, equipped with the same dogmatic and moral theology, and quickened in the same gospel of Divine Love that convinced the intellects of her enemies, moulded the wills of her persecutors, and regulated the emotions of the passionate and barbaric races of past ages.

In order to understand the nature and characteristics of Modern Eloquence it is well to concentrate our attention upon John Henry Newman whom a miracle of grace brought to the service of Ecclesia Docens in the first half of the nineteenth century. He was a modern Saul of Tarsus, educated in an alien and antagonistic system of religion, and like Saul he was immaculate in soul, powerful and comprehensive in intellect, and intense in zeal; and like the convert Apostle to the Gentiles, he was not disobedient to the heavenly vision of which he sang: "Lead kindly Light amid the encircling gloom; lead Thou me on." Murray says of Cardinal Newman who still lives in his forty volumes: "He is at once a poet, a novelist, an essayist, an historian, a sacred orator, a philosopher, and a theologian; and he has stamped the seal of beauty and solidity on everything that has felt the touch of his wonderful genius." And Cardinal Nina, when Leo XIII had decided to make the great Oratorian a Prince of the Church, wrote in 1879: "The Holy Father deeply appreciating the genius and learning which distinguish you, your piety, the zeal displayed by you in the exercise of the Holy Ministry, your devotion and filial attachment to the Holy Apostolic See. and the signal services you have rendered to religion, has decided on giving you a public and solemn proof of his esteem and good will. And to this end he will deign to raise you to the honors of the Sacred Purple." We may, therefore, be assured that a study of Cardinal Newman's eloquence as an ideal type of the modern period is war-

ranted. And we may turn our thought first upon his art of persuasion prior to his reception into the Catholic Church, when his pholosophic method of truth seeking carried him into the search for primal causes and their effects, for first principles and their results, and for basic facts from which he could derive sound generalizations; when his expository, apologetic and polemic force developed an oratorical eloquence based upon the rhetorical principles of Aristotle, Cicero, Quintillian, and Saint Augustine. Such is quite evident in reading Newman's "Grammar of Assent," his "Development of Christian Doctrine," and his "Parochial Sermons." And when the Catholic Newman offered his writings of those anglican days to the judgment and censorship of Catholic Authority, it was decided that they should remain uncensored because their persuasive art would be more effective as written than if revised; and the subsequent seventy-five years have justified this decision as shown in the ever-widening influence of his productions, which are noted for their adaptation to the needs of the modern world of thought and of action. Nor is this adaptation less characteristic of the great Cardinal's catholic writings of his more perfect art. For as we read his "Apologia pro vita sua," his "Idea of a University," his "Present Position of Catholics," his "Meditations and Devotions," his "Verses on Various Occasions" which include the "Dream of Gerontius," and finally when we read his Catholic Sermons, we find an eloquence that reproduces in a modern adaptation the art of the Apostolic and scholastic periods in analytical and synthetic power wedded to the homiletic simplicity of the Fathers and Doctors of the Church. Consequently we adopt Cardinal Newman as our working model for the sake of learning how to convince the intellect, to mould the will and to regulate the emotions of our hearers in the present generation. But we must bear in mind always, as the American orator Webster states: "True

eloquence, indeed, does not consist in speech; it can not be brought from afar; labor and learning may toil for it, and toil in vain; words and phrases may be marshalled in every way, but can not compass it. It must exist in the man, in the subject, and in the occasion." Therefore we can not acquire this art of persuasion by imitation, while we may develop it under the influence of an ideal model. What a man is in himself, what his subject inspires, and what the occasion demands in specific design, these are the forces that call forth in the preacher that true eloquence with which he is endowed by the Mind of Christ, and by the gifts of the Spirit of God. We see this in Cardinal Newman's "Discourses Addressed to Mixed Congregations," in the themes "The Salvation of the Hearer, the Motive of the Preacher," "Men, not Angels, the Priests of the Gospel," "God's Will the End of Life," and in "The Glories of Mary for the Sake of Her Son." And who will fail of inspiration in reading his "Sermons Preached on Various Occasions" in which we find "Intellect, the Instrument of Religious Training," "Saint Paul's Characteristic Gift," and those beautiful fruits of his eloquence in the same volume "Christ Upon the Waters," and "The Second Spring" in which is revealed the nature and characteristics of Modern Eloquence as fulfilling the requirement of Ecclesia Docens as voiced by Pius IX in his Encyclical of 1846, which was emphasized by Leo XIII, Pius X, and Benedict XV, that they are truly Sacred Orators who "Preaching not themselves but Christ crucified. Let them announce the sacred truths and commandments of our holy religion, according to the doctrine of the Catholic Church and the Fathers, clearly and plainly in grave and eloquent fashion of speech."

Topical Analysis of Chapter One

Theme: Sacred Eloquence.

Introduction: Divine Eloquence in Adam, in the Patriarchs and Prophets, and finally in the Son of God, Incarnate.

Its aim to convince the intellect, mould the will, and to regulate the emotions of mankind.

Sacred Eloquence in Holy Scripture. Leo XIII, Encyclical on the Study of Holy Scripture.

Part I. *Christ's Eloquence:* (*a*) The Eternal Logos, by the Incarnation, made Himself subject to the laws of human eloquence; (*b*) His Prophetical Office; (*c*) His eloquence in the Sermon on the Mount; (*d*) Christ's eloquence a supernatural art of persuasion fulfilling the aim of Divine Eloquence; (*e*) Christ endowed Ecclesia Docens with Sacred Eloquence.

Part II. *Apostolic Eloquence:* (*a*) Sacred Eloquence derived from the Holy Spirit indwelling Ecclesia Docens; (*b*) Saint Peter's first sermon an apologetic demonstration; (*c*) The effect, supernatural; (*d*) Saint Paul's teaching on the nature and instrument of Sacred Eloquence.

Part III. *Patristic Eloquence:* (*a*) Adaptation of Sacred Eloquence to the Patristic Period; (*b*) The aim of Patristic Eloquence was to convince the intellect, to mould the free will, and to regulate the emotions of men through their mother tongue; (*c*) Saint Chrysostom, the Greek type of Sacred Eloquence; (*d*) Saint Augustine, Bishop of Hippo, the Latin type; (*e*) The latter, in his treatise "On Christian Doctrine" empha-

sizes the importance of rhetorical and oratorical training for the Sacred Orator.

PART IV. *Scholastic Eloquence:* (*a*) Scholastic Period of Eloquence from the eighth to the sixteenth century; (*b*) Saint Thomas Aquinas, as a Sacred Orator; (*c*) Characteristic of eloquence of this period philosophic, dogmatic, and spiritual, and revealing in a special manner the sevenfold Gifts of the Holy Spirit; (*d*) The mutual similarity between Saint Thomas and Saint Bonaventure, as evidenced by Leo XIII, and before him Sixtus V.

PART V. *Modern Eloquence:* (*a*) The Modern Period from the sixteenth century to the present; (*b*) Characteristics of the period, rationalism, agnosticism, and materialism resulting in widespread religious indifference; (*c*) Cardinal Newman, an exemplification of Modern Eloquence; (*d*) The Cardinal's writings as a truth seeker left unchanged by Catholic Authority, that his persuasive power be not diminished, e. g., "Grammar of Assent," "Development of Christian Doctrine," and his "Parochial and Plain Sermons"; (*e*) His perfected eloquence reveal the nature and characteristics of Modern Eloquence, e. g., "Apologia," "Idea of a University," "Present Position of Catholics," and his Catholic Sermons.

Conclusion: True Eloquence: (*a*) Is found in the man, in his subject, and in the occasion; (*b*) Not acquired by imitation, but developed by the reflective reading of ideal types; (*c*) What Ecclesia Docens requires in modern preachers.

CHAPTER TWO

The Sacred Orator

In the preceding chapter we have seen that Sacred Eloquence is the supernatural art of persuasion which is imparted to the individual who is chosen and consecrated to fulfill the office of a Sacred Orator in the Church of God. And at this time we shall consider the orator's education, self-development, and character; the last of which pre-eminently renders his eloquence efficient in convincing the intellect, in moulding the will, and in regulating the emotions of his hearer. Very naturally, therefore, we turn first to the fundamental facts of man's creation and endowment.

When the Adorable Trinity manifested Their love in creation They said: "Let Us make man to Our image and likeness." And the historian tells us, "And God created man to His own image, to the image of God He created him." What is meant by this repeated term, "image of God"? The Commentary of Cornelius a Lapide answers that as God is a simple or uncompounded, indivisible, and eternal spiritual being; so the soul of man is a created similitude of God in spiritual substance intrinsically simple or uncompounded, indivisible, and immortal. In this sense each man's soul is created in the natural image of God. Moreover, at the primal creation of mankind, man was called into existence in a state of sanctifying grace by which his soul was endowed with a supernatural image of God, namely, an intrinsic justice, holiness, and integrity similar to those divine attributes eternally resident in the essence of the Adorable Trinity. But the image of God in man comprehends also a distinctive self-conscious per-

sonality which is the hypostasis that unites his spiritual substance with his physical body. For when "The Lord God formed man of the slime of the earth," that is, when He made man's material organism, "He breathed into his face the breath of life, and man became a living soul"; and the immortal individual became a substantial self in a dual nature, spiritual and physical.

But now enters a fact counter to man's nature, namely, original sin. For "By one man, sin entered into this world, in whom all have sinned." Therefore mankind lost the supernatural image of God, though the natural image remained indestructible, but marred and disfigured by a fateful concupiscence. This thorn in the flesh occasions the intellect great danger of error; it produces in the free will of man a great danger of rebellion against God; and it exposes the emotion to inordinate passions of guilty desires. Nevertheless, the Adorable Trinity has provided a means for the re-creation of the natural image, and for the restoration of the supernatural image of God in the individual soul. Inasmuch "As the first man, Adam, was made into a living soul, the last Adam into a quickening spirit; "The first man was of the earth, earthly; the second man from heaven, heavenly." And "As we have borne the image of the earthly, let us also bear the image of the heavenly," which is the design for every one of us ordained by the All-Loving God, "for whom He foreknew He also predestinated to be made conformable to the Image of His Son." Therefore, the Apostle bids us "put off the old man who is corrupted according to the desire of error, and put on the new man, who, according to God, is created in justice and holiness of truth," which is accomplished in Holy Baptism; "for that which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit; being born again not by corruptible seed, but incorruptible, by the Word of God Who liveth and remaineth." Therefore each baptized man is regenerated and made free from

original sin, and re-created into the Image of God, the Son, Incarnate. Consequently the individual possesses once more a perfect natural and supernatural Image of God in sanctifying grace. And it is this image of Jesus Christ in each Catholic man that the Church seeks to develop for all vocations in life, and which she aims to bring "unto a perfect man, unto the measure of the age of the fullness of Christ," especially in those who are called to be her sacred orators.

At the beginning of her distinctive education, the Catholic Church lays the responsibility upon the parents, who are expected to give the child elementary positive knowledge that it may grow in the use and power of the intellect; they are to train by parental authority the free will of the child in conformity to the Will of God under the direction of the Pastor; and in parental love they are to feed the fire of charity in the household that the child may increase in devout love for the heavenly Father. Then the Church expects her children to advance under the direct authority of the Hierarchy in Catholic elementary and secondary schools to prepare for the Catholic College, where ecclesiastical authority shapes the man for his vocation in life; and where the perfection of Christ-like manhood is developed for all careers in the world and in the Church. For in 1898 the Holy Father issued the decree "Auctisadmodum" which rules that even candidates for Holy Orders should not begin the schedule of the Theological Seminary until "they have made the regular curriculum of other studies" which the Sacred Congregation declares to be those usually found in Catholic Colleges. Therein at the foundation in carrying on the education of the intellect of the lower schools we find mother-tongue with its language-study and its art of rhetoric and of literature which are intended to train powers of apprehension, of reasoning, and of critical judgment; and to perfect the same mental energies are added the Latin

and Greek languages with their classical literatures. In the required course also is found history in its broad cultural scope derived from the record of mankind's civilization by means of religion, civil government, law, art, philosophy, science, and economic industry. What an influence upon the student in his development must history prove when it brings him face to face with the fact that as a nation's religion is natural, pagan or Catholic, its culture will result in a lower or higher degree of well-being; he will find that wherever civil government is based upon the recognition of the Supreme Ruler, and its laws are formed upon the principles of His distributive justice, there is found the culture of the cardinal virtues that perpetuate the State against the inroads of the false theory of social contract with its sociological heresies of socialism, communism, and anarchy. And through each century the student finds there is developing the aesthetic taste in mankind in the love of the beautiful in nature, in man, and in God. And when he reaches the beneficent influence of philosophy his intellect is shielded from superficial knowledge and from defective thinking, because he is required to seek primal causes, ultimate ends, the reality of being, the nature and energies of his own soul, and the moral aspects and accountability of human acts. Moreover, when the student enters the realms of the material sciences, as former generations have done, he is brought to the tremendous significance of the creative Mind, and the governing Will of God in the human world. And finally in the record of civilization he sees the generations of men in the fiery furnace of economic struggles of industry which purges the dross of human nature that the sociological life of mankind may reach the highest and best in civilization.

But of all the subjects in his college training that of religion is of most vital importance, because it develops the student in a sound knowledge of doctrine and duty;

and it moulds him in principles of thought and action in harmony with the Catholic Church. His prayers, meditations, and use of the sacraments of sanctifying grace enable him to grow in the natural and supernatural Image of the Son of Mary aided by the mothering care of the Queen of Heaven. And the restored Image becomes in him a light of the world and the salt of the earth; so that, whatever be his vocation in life, he may reflect the glory of God for the saving of the nations; and such as have opportunity to become public speakers will possess a wealth of true knowledge and a logical power to convince the intellect; they will acquire a strength of character that can mould the free will of their audiences, and they will have such regulated emotions that their eloquence can stir the noblest feelings of the human soul. And those students who recognize the divine vocation to become Sacred Orators will find that they have like qualifications, and are prepared for the perfecting development of the seminary training.

Consequently when the Bishops select men for the Priesthood they place them in the seminary to test their supernatural vocation; and to perfect them for the extension of their own teaching, ruling, and shepherding office. And the Church provides this post-graduate course of studies whose specific design is to perfect candidates for Holy Orders in every function of that divine office, and when we consider that He Who is our King, Priest, and Prophet commissioned His Apostles to make disciples of all nations, He also decreed the perpetuation and extension of His own prophetical office, we realize the dignity and importance of the Sacred Orator. Therefore the aspirant to the Priesthood should recognize that one of the chief aims of the curriculum of the seminary is to develop that supernatural eloquence with which God endows His prophets in every age; and that the routine and discipline of the training is to aid the student in the increase of the

Image of Christ that his eloquence may be efficient. In this connection we shall confine our attention to those studies of the seminary that bear more specifically upon the mental, volitional, and emotional development of the orator.

First of all there is Dogmatic Theology which is the final end of his study of scholastic philosophy, the culmination of his natural theology, and for him the queen of all science that answers for him the three dominant questions of his life: Whence? Why? Whither? And the Church, in Her seminary dogmatic teaching, replies as She did in the orator's childhood. God made you to know Him, to serve Him, and to be happy with Him throughout eternity. And since you have responded to the divine vocation of a Sacred Orator dogma is not mere learning abstract and scientific, it is concrete in its application to yourself, and tremendously personal; so that if you know God in His majesty, if you love Him in His infinite beauty, and if you realize that your ultimate happiness is in Him and in none other, and are conscious that you were designed to reveal Him to mankind, you will cry out as Saint Paul, "Woe is me if I preach not the gospel." And you will hear the Spirit's voice within your own soul, "Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou wilt say: they please me not; and before the sun and the light, the moon and the stars be darkened; before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern; and the dust return into the earth, from whence it was; and the spirit return to God Who gave it." For the Sacred Orator's course in theology can not be speculative. It must become a personal, practical, living reality in his intellectual life, if his eloquence is to persuade men of the value of dogmatic truth in an age that seeks to answer the perpetual whence, why, and

whither of mankind by atheism, rationalism, and modern paganism, rather than to hear the voice of infallible authority. For the theologian, whether an Aquinas or a Suarez, must not only know the science of the Adorable Trinity; but also that He is the Creator, the Redeemer, and Sanctifier of his own soul and body. And thus to know the All-Perfect and the All-Beautiful is to love Him with an insatiable desire to see Him as He is, to have satisfaction in Him alone, and to delight in Him with a foretaste of the Beatific Vision. That Sacred Orator who is thus truly a theologian can not fail in the art of supernatural persuasion.

Nor does the Church, in her education of the Sacred Orator, neglect the development of his free will. For in Moral Theology she trains his volitional energy in craving divine authority, in choosing freely to submit to the Will of God, and in conforming resolutely to the natural and positive law of God; and therefore builds in himself a moral character which, like that of Christ, stands firm amid heresies, schisms, and immorality; and convinces the modern world of the power of a sanctifying grace that enables weak humanity to reach a high standard of moral perfection. And so the Church develops in the Sacred Orator a moral character that gives him an eloquence that moulds the wills of men in ethical strength; and persuades them that "God's commandments are not heavy"; and that if a man will he can receive the "Charity of God" which enables them to "keep the commandments of God," and to fulfill the greatest of all, namely, "Thou shalt love the Lord thy God with all thy heart."

And now, gentlemen, I will call your attention to the study of Holy Scripture, which in these days is neglected in relation to the making of a Sacred Orator. The oratorical value of Holy Scripture does not lie in a mastery of scientific "Introduction" and "Hermaneutics," though they are a help; but it lies in meditation and in the study of the

Written Word of God as divine literature. If the seminarian will read with care a brochure printed by the Abbey Press, at Saint Mainard, Indiana, on "Rome and the Study of Scripture; a Collection of Papal Enactments on the study of Holy Scripture, together with the Decisions of the Biblical Commission," he will recognize the importance of reading and meditating constantly upon the Inspired Literature as interpreted by Holy Tradition that he may have a source of eloquence, and the means to study perfect models of the supernatural art of persuasion in preaching. And as the student grows in the spiritual reading of the Bible in his mother-tongue, and devout meditation on the Spirit's utterances; he will find his intellect expanding, his will growing stronger, and his emotions quickened in charity and sympathy in his personal companionship with the Adorable Trinity. Moreover, in contrast with the classic humanities, the Sacred Orator will find in Holy Scripture the most inspiring historical narrative, the most compelling epic, lyric, and dramatic poetry; and he will realize that there is in the whole realm of literary art no more gripping force of moral formative power than in the sacred orations of Moses, of Isaias and of Saint Paul. Then, too, the student finds himself in the noblest storehouse of oratorical material in the Pentateuch, in the writings of the Major and Minor Prophets, in the Sapiential Books of Wisdom and of Proverbs, the Gospels of our Blessed Lord's own preaching, in the orations of the Apostles, and in the letters of the Holy Spirit penned by Saint Paul and the other Apostles; and finally in the Apocalypse of Saint John. In this connection the student should read Messmer's "Handbook of Bible Knowledge."

Nor should the seminarian fail in realizing what a wealth of material for eloquence there is in the History of the Catholic Church within itself and in its leavening influence in the social life of mankind. Within he beholds a Papal Hierarchy, a Theoratic Government, which has

endured repeated conflicts with emperors, with kings, with Turanian destructive forces, with the migrating Teutonic peoples, and with succeeding ages of pagan powers; and he finds that throughout the Christian Era the Church of Christ has proved its indestructibility and its supernatural authority by rising from the graves of periods of heresies and corruptions, and of persecutions into its resurrection glory; so that the orator eloquently may proclaim the fulfillment of its Founder's prophecy that the "Gates of Hell" shall not prevail against the Church of God. Within he hears the Voice of Infallibility teaching and defining revealed truth when heresies arise and build their false systems upon partial truths; and amid consequent confusion of tongues which beclouds the minds of men he listens to the Bishops in union with the Holy See, either when scattered abroad or in Ecumenical Councils; and he recognizes that Christ's promise is kept from age to age, namely, that the Holy Spirit inspires the Church in its complete development and expression of the deposit of faith once for all time delivered to the Apostles. And he grows more and more in the confidence that since the Church has radiated the divine light of revealed truth through the darkness of the Arian period in which the God-head of the Son was misunderstood and denied, and throughout the dark centuries of the denial of the Personality and Divinity of the Holy Spirit, and finally has penetrated the invincible ignorance of eight hundred years and has given to subsequent generations not only the most complete revelation of the third Person, but also has unveiled the mystery of the Adorable Trinity; the Sacred Orator realizes that by virtue of supernatural eloquence, from the Voice of God in Eden to the present day, the heroes of Catholic Dogma have "by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness,

become valiant in battle, put to flight the armies of foreigners," and suffered persecutions for the "Faith once delivered to the Saints," that "the Church which is the pillar and ground of truth" might continue the Voice of God among men, and deliver them from philosophic, rationalistic, and moral heresies. The student need but read Allies' "The Formation of Christendom" to see the force of this statement.

Moreover when the seminarian understands the history of Catholic Civilization he comprehends the culture of the mind, of the will, and of the human emotions caused by the lofty concept of God, Who is at once creator and ruler, redeemer and sanctifier, and he is face to face with the tremendous fact that as man's idea of God is lofty, his civilization is uplifting; and as that concept is low his culture is degrading. He needs but to master the philosophy of the history of the Religious Revolution since the sixteenth century to recognize that as nations lost the Catholic concept of God they degenerated in moral dignity until the family, the state, and the industrial life of peoples reached the low plane of our modern paganism. We need but recall the French Revolution and its repetition in the history of Russia since that turning point in modern civilization. If the student will take from his shelves Guggenberger's "General History of the Christian Era" and read it reflectively from time to time, he will find that the warfare between the Papacy and the Empire, the subsequent Protestant Revolution, and the consequent Social Revolution were but variants of the same world war between Christian and Pagan Civilization; the one culture enobling the nations of men and the other degrading them intellectually, morally, and aesthetically.

But the noblest and most perfect system of education can not accomplish its design without the co-operation of the student's free will; he must study or he can not know; he must have companionship with the Perfect Man or he

can not love the Perfect God; he must submit freely to authority or he can not grow strong in volitional power; he must contemplate the All-Beautiful or he can not be truly cultured. And without intellectual, volitional, and emotional culture no man can be eloquent. Hence he who aspires to the art of eloquence concentrates his intellectual energies upon supernatural truth, and thus renders his power of apprehension more extensive, his understanding more comprehensive, his reasoning more logical, and therefore more convincing; and he will find that in the constant exercise of his judgment he becomes more sound, and therefore commands greater confidence. Moreover, he who possesses a holy ambition for true eloquence deliberately trains his will to crave submission to authority, develops his freedom of choice and resolute determination to conform to the Will of God; and thus his character grows strong to mould the wills of men through his eloquence. But the student must recognize that neither a giant intellect nor the most powerful will can produce a magnetic personality. It was Divine Charity that drew mankind to the Sacred Heart of Mary's Son. So also with the Sacred Orator Godward love manifested in manward love renders his personality attractive. Therefore he will regulate his emotions and develop them in desiring those things that are above and abhor those that are beneath; he will be satisfied alone with truth, virtue, and beauty as it is found in the God-Man; and he will develop the aesthetic taste that delights only in whatever prepares his soul for the Beatific Vision. Thus the Sacred Orator prepares himself for the gift of supernatural eloquence, inflames in his hearers the desire for the Image of Christ in themselves, that renders them dissatisfied with a poor shadow of His likeness, and causes them to delight alone in the most perfect Image of God in themselves.

Nor does the student, in his self-development, depend alone upon his own personal intellectual, volitional, and

emotional efforts to become a fit instrument of supernatural eloquence; for he has the assurance of the same Spirit that indwelt the Son of the Blessed Mother, of which Isaias prophesies: "The Spirit of the Lord shall rest upon Him, the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness; and He shall be filled with the spirit of the fear of the Lord." And our Blessed Lord Himself assures us that the Sevenfold Gifts of the Holy Ghost shall be infused into the soul of the Sacred Orator: "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me even unto the uttermost parts of the Earth." Therefore every seminarian who is reborn at his baptism into the supernatural Image of the Son of Man, possesses in his intellect the spiritual quality of knowledge that he may know dogmatic truth, the spirit of understanding that he may comprehend divine revelation, and the spirit of wisdom to judge superhumanly the principles and means of attaining man's last end; there abides in his will the gift of spiritual counsel to guide him in the choice and resolution of his own human acts, and to advise others, and in his will also is intrinsically the gift of supernatural fortitude to endure the fiery darts of the adversary, and the chivalric courage to meet the enemies of God, and if need be to die the martyr's death; nor does he lack the gifts of piety and filial fear in his emotions for he possesses in his soul a spiritual love for the God of Mercy, and a reverential awe of the God of Justice. And finally when the glorious day comes for his commission and consecration as a Sacred Orator he will go forth in the power of a pentecostal fire to silence the voice of heresy, to combat the stubbornness of malice, and in charity divine, to regulate the affections of his hearers.

But a difficulty suggests itself to the student in a serious obstacle to the development of Christian Perfection to which his vocation to the Priesthood obliges him; and

the temptation comes of being satisfied with becoming a Mass Priest without the responsibilities of the Sacred Orator. The mortal sin of sloth allures him to neglect preparation for eloquence, and to be satisfied with the commonplace talks so prevalent in our day. And the objector further pleads that the Church's standard is a high ideal very difficult to attain for the average man. Granted that the natural and supernatural Image of God has been restored to each baptized man, that the sevenfold gifts of the Holy Ghost have been renewed in his confirmation, and that at his ordination to the Priesthood he has been endowed with supernatural eloquence; nevertheless, the fact remains that the Holy Spirit has not annihilated in the soul of the Sacred Orator that dread concupiscence which is derived from original sin by which the intellect is prone to error, the free will to insubordination, and the emotion has in it the seed of inordinate affections; so that the orator cries out with Saint Paul: "I am delighted with the law of God, according to the inner man; but I see another law in my members fighting against the law of my mind, and captivating me in the law of sin that is in my members. Unhappy man that I am. Who shall deliver me from the body of this death?" And elsewhere the Apostle declares: "Lest the greatness of the revelations should exalt me; there was given me a sting in the flesh, angel of Satan, to buffet me; for which thing thrice I besought the Lord that it might depart from me. And He said unto me: My grace is sufficient for thee; for power is made perfect in infirmity." This objection and its answer form an axiom of the spiritual life. Hence no seminarian should be pessimistic in his struggle for perfection so long as he continues in sanctifying grace. Absolute honesty in laying bare to his Spiritual Director the state of his soul is his safeguard. And his course of studies, if made intensely personal will result in character building. His dogma will illumine his intellect, his moral should strengthen his will, and his

mastery of the Divine Office and Liturgic Worship will regulate his emotions, so that he will present himself to his Bishop fitted for the high calling of the Holy Priesthood and for the faculty of sacred eloquence. He will have learned the meaning of our Blessed Lord's words, "Now this is life eternal: That they may know Thee, the only true God, and Jesus Christ Whom Thou has sent." He will have grasped the foundation principle of his priestly functions from the statement of the High Priest, "I came not to do My own Will, but the Will of Him that sent Me." And finally he will have realized the truth of the revelation of the Apostle of Love: "He that committeth sin is of the devil for the devil sinneth from the beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. Whosoever is born of God, committeth not sin; for His seed abideth in him, and he can not sin, because he is born of God." And when such a man becomes a Sacred Orator his art of persuasion will aim to glorify God and save souls, his eloquence will become a celestial fire kindled and kept glowing by the Spirit from on high, which consumes every inordinate affection. Nor is the attainment of this intellectual, volitional, and emotional perfection an impossible ideal if the seminarian is faithful in the use of the means of sanctifying grace, namely, prayer, meditation, the Sacrament of Penance, and Holy Communion. To deny this possibility is to deny the efficacy of grace, and to gainsay the revelation of Saint Paul who declares: "And he gave some apostles, and some prophets, and others some evangelists, and others some pastors and doctors for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ; until we all meet in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ; that doing the truth in charity, we may all grow up in Him Who is the Head, even Christ." Nothing short of this ideal is the

end and aim of the Church's training of the Sacred Orator, that he may accomplish the purpose of the Holy Spirit in the supernatural eloquence with which each orator is endowed, nor can that design be accomplished in a weak character, nor by a wabbly intellect, a glib tongue, and least of all by a dead heart.

Even when you turn to the history of secular oratory emphasis is laid upon the character of the public speaker. Cicero, in *De Oratore,* urges Cato's definition: "The orator is a good man skilled in public speaking"; Quintillian in his "Institutes, or Education of an Orator" lays great stress upon character as the most important qualification of an eloquent speaker. And we find the same fact emphasized in the history of sacred eloquence. For the Church is even more insistent upon the necessity of those who are to become the Holy Spirit's mouthpiece, that they grow in the image of the Son of Mary. The Congregation of Bishops at Rome, at the command of Leo XIII, issued a letter on Sacred Preaching quoting the words of the Angelic Doctor: "If the teaching is good, and the teacher is bad, occasion is given for blasphemy against God"; and the Congregation adds, "efficacious preaching is looked for in vain from men, who, uninstructed by solid theological and other study, and relying on their glibness of speech, rashly enter the pulpit with little or no preparation." Moreover the Council of Trent requires Bishops to "choose fitting men only, for the sacred office of preaching"; and not to entrust the grave ministry of preaching to priests, "Unless they are approved in life, knowledge, and conduct." And Pius X counsels that "A Priest ought to combine piety with sound knowledge"; while Benedict XV presents Saint Paul as the model for modern preachers because his intellect was stored with the truths of revelation, his character developed by the conformity to the Will of God, and his emotion aglow with an ardent love for souls for whom the Divine Redeemer died. And the Holy

Father quotes with approval Saint Damian's words: "Two things above all are necessary for a preacher, namely, he must abound in spiritual doctrine; and shine with the splendor of a holy life"; and the Pope's heart cries out "O would that all who labor in the ministry of the Word would love Jesus Christ."

Why must the Church and the authorities in the science of eloquence lay such stress upon the intellectual, volitional, and emotional development of the orator's soul? Why insist that the Sacred Orator must be Christ-like in character? Is it not because the comprehensive intellect stored with thoroughly digested positive knowledge alone commands confidence in a teacher? Can any but a sound logical mind convince the rational thinker? Does not sound judgment alone call forth the reliance of the hearer? What speaker of weak will can control the free wills of an audience? Can the fluency of a glib tongue or the artificial rhetoric of a hypocrite, or the declamation of a comedian or tragic actor call sinners to penance and save souls from eternal damnation? Nay, can a dead heart ever quicken human souls? Or is it possible for a sentimental emotionalist to regulate the unruly affections of men? If you consider the doubting Thomas with his demand for the evidence of sight and touch, in spite of his positive knowledge of God, his doubt would have made his teaching barren, had it not been that subsequently the Holy Spirit gave him a personal understanding of the God-Man which enabled him to convince others of Divine Truth. Reflect upon the weak-willed Peter, who denied his Lord though but recently He had made him His Vice-Regent upon earth. The voice of a woman compelled him to swear that he knew not the man. What control could such a weakling have had over the unruly? Not until his will was strengthened by tears of contrition and by looking into those sorrowing Eyes; nor until he had received the Spirit's gift of fortitude could he have stood before the

multitudes and have moulded their wills so that they cried out, What shall we do? Nor was John, while dominated by his mother's ambition for a high position in the Kingdom, commissioned to become a messenger of the King. It was not until he had lain on the Bosom and had felt the throbs of the Sacred Heart; nor did that Apostle of Love go forth to proclaim the gospel of charity before his quickening by the Spirit of Love. Consider how these and the other Apostles were taught and trained in preparation for the gift of supernatural eloquence. The Prophet of Israel gave them His constant companionship for three years, and instructed them in the entire dogma and moral which the Church requires you to know before you become prophet-preachers. To understand the full significance of this allusion to the *depositum fidei* you should read Cardinal Newman's "Development of Christian Doctrine." And the purpose of His companionship and instruction was that they might apprehend as He apprehended, to think as He thought, and to judge as He judged. Saint Paul calls this the "mind of Christ." And as He taught them He also trained them to crave only that which He craved, to choose that which He chose, and to resolutely conform their free wills to His Will. Nor did He neglect to regulate their emotion, for in His sweet companionship of love they experienced that love which is the quickening of the human soul in touch with its complement; so that they grew to desire whatever He desired, they were satisfied with only that which satisfied Him, and they delighted in Him and in all others in Him. And to accomplish the same end Saint Paul went into solitude and endured rigid training that he like the first Apostles should be prepared for the recognition of their audiences that they "had been with Jesus." Nor were any of them endowed with supernatural eloquence until the Christ image was formed in them. Read the extracts from the sacred orations of the Apostles in the Acts and the fuller development of them in the letters of Saint Paul and of the other Apostles and

you will find that the natural and supernatural Image of their Incarnate God was the magnet that drew multitudes to them. Moreover, throughout all Christian centuries the Christ-like character of the Church's Sacred Orators, with its human sustained by its divine, with its mind uplifted by heavenly visions, with its will made strong in weakness, with its bleeding heart filled full with sympathy for the outcast and sinful, these were the characteristics of the God-Man that rendered the Sacred Orator powerful in persuading mankind of their vital message of the soul's salvation.

And perhaps the most remarkable fact in the history of succeeding generations of sacred orators is that their characters and eloquence have been developed in such different Schools of the Spirit with the same result. The Providence of God has placed each man just where it was best for him to have been. Some were directed by the Spirit to the Patristic School of the Fathers and Doctors of the Church; some developed under the Benedictine, or the Dominican, or the Franciscan, or the Jesuit discipline; or the Holy Ghost has brought a man for instruction and training to one of the Bishop's seminaries spread throughout the Catholic World. In all these schools the Christ character is formed in the individual in preparation for the Spirit's gift of supernatural eloquence that he may go forth to convince men of truth to mould their wills, and to regulate their emotions in the way that leadeth to the Beatitude of Heaven. What miracles in the soul, in the home, and in the state will be wrought by the thoroughly consecrated Prophet of God? And the seminarian who has this holy ambition will not fail in daily spiritual reading of such classics in the science of the spiritual life as the "Divine Armory of Holy Scripture," by Father Vaughan, as Wilmer's "Hand Book of the Christian Religion," the "Life of Christ," by Father Maas, the "Spiritual Exercises of Saint Ignatius," and that classic of classics, "Christian Perfection" by Alphonsus Rodriguez.

Analytical Plan of Chapter Two

Theme: The Sacred Orator.

Introduction: Sacred Eloquence requires that each individual orator be authorized by the Bishop, and consecrated for the extension of the Prophetical Office of Jesus Christ: the Sacred Orator's education, self-development, and character. (Review Chapter One.)

Narrative: Two fundamental facts: Fact One, The orator's creation and defect by natural generation. (Read Gen. I, 26-27, and Commentaria of Cornelius a Lapide on texts. Wilmer's Handbook of the Christian Religion," sections 106-107; and Rom. V, 12; Wilmer, sections 112-114.) Fact Two, The Individual's Regeneration. The Orator is recreated in Holy Baptism into the natural and supernatural Image of God; and therefore by sanctifying grace once more just, holy and complete in integrity. (Read St. John III, 1-6; Titus III, 5; Eph. IV, 21-24; II Cor. V, 17; I Cor. XV, 47-49; Col.III, 9-11; "Commentaria" on texts; and Wilmer, sections 161-163 and 108-110.)

Proposition: The Sons of God are called to become Sacred Orators that they may extend the Prophetical Office of Jesus Christ to the end of time in order to convince the intellects of mankind of the revelation of God; to mould the free wills of individuals by the natural and positive law of God, and to regulate the emotions of the human soul.

Demonstration: (Moral)

Proof I. *The Church's General Education of the Sacred Orator:* In the Home, in the Parochial School, in the

Catholic Preparatory Academy, and in the Catholic College. (Read Saint Matthew XXVIII, 16, 18-20; and Chapter Two in loco.)

PROOF II. *The Church's Particular Education of the Sacred Orator in the Bishop's or other authorized Seminary:* Canon Law states: "The theological course should extend at least over four years, and beside Dogmatic and Moral Theology should principally embrace the study of Holy Scripture, Ecclesiastical History, Canon Law, Sacred Eloquence, and the Ecclesiastical Chant." "Let there be moreover lessons of Pastoral Theology adding practical exercises principally in the manner of teaching catechism." (See Index Canonum: Canon 1365, sections 2-3.) "Commentary on Index Canonum," by Rev. Chas Augustine, O.S.B. (Read again Chapter II in loco.)

PROOF III. *The Sacred Orator's Self-development:* Cooperation of the seminarian in the Church's development in the Sacred Orator of the natural and supernatural Image of the Son of the Blessed Mother. (Read St. John VIII, 54-55; V, 30; XVII, 1-5; XIV, 28, 31.) Cooperation in the development of the Seven Gifts of the Holy Ghost. (Read Rom. VIII, 14; Isaias XI, 2-3; I Cor. II, 9-11.)

Refutation:

Objection: Concupiscence. (Read Rom. VII, 21-24; II Cor. XII, 7-8; Wilmer, sections 272-273.)

Answer: Christ's assurance of sufficient grace. (Read II Cor. XII, 9-11.)

Conclusion: The Church sets the standard of character for becoming an efficient Sacred Orator. (Read very reflectively the text of Chapter Two.)

CHAPTER THREE

The Structure of the Sacred Oration

When the subject is chosen and the material collected, the orator must determine his specific design, analyze his theme, and synthetically arrange his material in a manner suited to the speaker himself, to the occasion, and to the audience. As the architect, the sculptor, the painter, the composer of music, and the poet each in his own art finds an inspiration in his design and preliminary plan; so does the orator awaken eloquence by his special purpose and scheme of an oration. Even a tentative outline secures a degree of logical order and rhetorical classification. The outline of the structure is most important from the very first preparation; but it may be perfected after the completion of the written form of the oration before its oral delivery. Schleineger says, "A good scheme must always be the first care of the orator. To arrange properly is of the utmost importance; that is to put in good array the material at hand, and to cause thoughts as well as feelings to follow each other that may mutually assist, explain, and strengthen each other; and so exercise the greatest possible effect upon the mind and the heart of the hearer." Both Cicero and Quintillian emphasize the importance of ordered division of the material collected; and the disposition and distribution of the parts in their proper places. Hence never begin to write or to speak without a plan, and never be satisfied with an inadequate one, if you desire to attain a high degree of the art of eloquence. Therefore it is required in this course of oratorical training that the student shall adopt the analytical and synthetic plan of the classic form, which includes the

theme, the introduction, the narrative, the proposition, the demonstration, the refutation, and the conclusion. We shall now turn to the consideration of each part of this sevenfold plan: its nature, its qualities, its variety in unity, and the proportional balance of its divisions.

The Theme is a particular topic or the fundamental idea of a subject. It is the unit of the oration, and the most important term of the proposition, and must be found in all propositions. Its selection should be determined by the Church's Liturgical Year with its seasons, feasts, and fasts because the souls of the congregation are prepared for the Divine Message which the Liturgy has prepared the Sacred Orator to voice. But the student needs to look well into the qualities of the theme since it is requisite that it be vital, suitable, uniform, limited, and significant. It is vital when it expresses a doctrine, a duty, or a principle that binds together the Eternal God to the human soul, by which it becomes of vital interest to the hearer. And the topic is suitable in proportion as it is adapted to the orator in respect to his age, his position, and his ability; it must be adapted to the specific purpose of the oration, and to the audience in its needs, expectations, and circumstances; no less than that it should be adapted to the demands of the time and place. The theme must also possess the quality of uniformity by which it conforms itself to each component part of the analyzed topic; which thus becomes the essential unit of the complete oration. Of the importance of this unity, Saint Augustine states, "Omnis pulchritudinis forma, unitas est" Epistle XVII), and to prevent meaningless phrases, academic dissertations, and tiresome repetitions the quality of limitation is required, which is the restriction of the development of a theme to the special purpose of the oration. Nevertheless the theme must have also the quality of significance which is a fulness of meaning, that safeguards it from shallowness and trivialities. From these qualities the Sacred Orator will

recognize with what care the theme should be chosen, if his art of persuasion is to convince the intellect, mould the will, and regulate the emotion of his audience. Moreover a well chosen topic will guide him into the first division of his subject, namely,

The Introduction of an Oration, which is the presentation of a subject to an audience in a form that will render the hearer favorably disposed, that will awaken his interest, and arouse a thirst for further information on the subject from the viewpoint of the orator. Naturally then we should make careful choice of the contents of the introduction; the first of which may be references to the speaker himself in relation to the audience, provided the virtue of modesty be strictly adhered to; or, secondly, it may contain a statement of the occasion which calls for the subject in its relation to the audience; or it may show the relation of the theme to the general subject, if care is taken not to anticipate or confuse the introduction with the subsequent divisions of the oration. Perhaps even more attention should be paid to the properties of the introduction, which are as follows: (1) Modesty, which displays no overconfidence of the orator in his own qualifications, acquirements, and endowments in comparison with the importance and value of his subject. (2) Simplicity, which avoids affectedness, ostentation, unusual expressions, audacious metaphors, vulgarisms, antequated or obsolete words and idioms, and a conceit of learning or of art. (3) Brevity, which adapts the length of the introduction to the symmetry and proportion of the other divisions of the oration. As a rule it should be as short as possible, and never encroach upon the narrative nor contain ought of the proof of the proposition. (4) Fluency, which avoids a lack of the right word, defects in memory, and possesses a mastery of the subject; and by means of the fluency of thought, guarantees fluent delivery and self-command. Whence, then, are the sources of the in-

troduction to be derived? Certainly from the speaker himself, who must be vitally interested in his subject; and above all else a man of recognized integrity, sincerity, and earnestness. The magnetism of a strong personality, impelled by a masterful grasp of his subject, and by an unselfish devotion to the best interests of his hearers is the first source of an effective introduction. But the orator's bond of sympathy with the audience should be felt rather than asserted. Moreover the occasion provides a special eloquence in the introduction, for a serious or happy circumstance, a grave danger, a local or general condition may give it a setting, which at times causes an impassioned outburst of eloquence; or it may require a moderate revelation of suppressed emotion or a controlled intensity of interest and sympathy. Nevertheless the subject itself usually and naturally is the chief source of the introduction. The value and importance of the subject to the audience, its points of interest, its beauty, grandeur, and sublimity, if suggested with simplicity, clearness, and ease will attract the good will of the hearers, command their attention, and create a desire for further information.

In passing from the introduction to the narrative there must be a natural and logical connection expressed smoothly and without a break. While the narrative may at times extend throughout the entire oration, as a rule it should follow the introduction and precede the proposition. In either case the oratorical narrative is an artistic statement of the words and acts of an historic, or of a real, or of an ideal person; or it is the recording briefly of the particulars of a transaction or event; or it is the presentation of a series of events in philosophic continuity. It must therefore partake of the properties of all good narrative such as we find in biography, history, and fiction. It should possess life-like movement, homogeneous continuity, methodical order in logical sequence; and it should be proportionately brief and should exclude minute

detail and irrelevent incidents. Its variety in form must accord with the dignity, or grandeur, or sublimity inherent in the subject of the oration; nor should it fail in that rhetorical adornment which appeals to the imagination and the aesthetic taste of the audience. Unquestionably its credibility should be axiomatic in producing belief, just as it should be easily intellible because it is readily understood, and definite that it may be remembered. However, the student should not suppose that the narrative is of minor importance because it requires little space in this lecture on structure, since there is no division of the classic form that requires more judicious care in creating an atmosphere and in laying foundations for oratorical proof.

But we deal with the oratorical proposition more extensively because in modern eloquence very commonly there is the false idea that the Sacred Orator or the Public Speaker should conform to the common practice of talkers and lecturers who seek to convince the intellect alone, without an attempt to mould the wills or to regulate the emotions of the audience. Hence the student needs to look for the distinguishing mark of the oratorical proposition which is the affirmation or denial of the theme to be proved or disproved in a form that causes an intellectual thirst for evidence to convince the intellect, that stirs volitional craving for authoritative proof, and quickens a desire for emotional satisfaction. Consequently there are various kinds of oratorical propositions. The philosophic proposition affirms a basic fact, or a fundamental principle, or a general truth; while the practical proposition affirms a particular fact, or specific principle, or a particular truth; and then there are the dogmatic, the moral, the apologetic, and the polemic kinds of proposition which will be explained in the division that follows, namely, that on demonstration.

In this connection, gentlemen, we must recall the aim of eloquence which is to convince the intellect, to mould the will, and to regulate the emotions of the individual hearer. For oratorical demonstration calls for more extensive evidence than that of mathematics or of physical science which by their very nature are confined to the mind alone and therefore lack power to dominate all three energies of the human soul co-ordinately, which the art of eloquence demands. We may consequently define the oratorical demonstration as the proof of a proposition derived from a premiss known to be certain, from an authority that cannot be morally questioned, and from an aesthetic reality that cannot fail in regulating emotion by its proper end. Such demonstration presents evidence that convinces the intellect, moulds the will, and regulates the emotions of human souls co-ordinately. And for purposes of the art of persuasion we may focus oratorical demonstration in seven kinds, of which the first is deductive philosophic demonstration, namely, the proof of a proposition derived from universal truths to particulars, or from first principles to the intrinsic conclusions that follow them, or from cause to effect. Such proofs are apriori. The second kind of philosophic demonstration is aposteriori and inductive and gives the proof of a proposition that proceeds from the particular to the general, or from the intrinsic conclusion the first principle itself, or from the effect to the cause. The third is pure demonstration which proves the proposition from premises both of which are apriori. While the fourth is empirical demonstration whose proof is from premises both of which are aposteriori. Mixed demonstration, the fifth kind, proves a proposition by the minor premiss applying to the real order that which the major asserts of the ideal. And direct demonstration evidences conclusions to be true by direct proofs. While indirect demonstration gives the proof of a proposition wherein the conclusions are shown to be true by showing

the absurdity of every other alternative. In logic this is known to be the reductio ad absurdum. But the student should realize that though oratorical demonstration is here presented in the terms familiar to him from his logic, nevertheless, the art of eloquence requires that all evidence has a threefold psychological effect upon an audience, namely, while every proof convinces the intellect, it is at the same time mouding the will and regulating the emotions; otherwise it is not oratorical demonstration.

If the seminarian has understood the vital character of his education and the basic meaning of supernatural eloquence he will readily grasp the fact that the sacred oration derives its chief authoritative eloquence from the infallibility of Ecclesia Docens. It is from this source that the sacred orator teaches not as a philosopher, nor as a rationalist, nor as an ethical culturist; but he preaches and teaches as one having authority; for he is the messenger of the Church, which is inspired by the Holy Ghost to teach all truth revealed by Jesus Christ. Therefore let the orator recall the fact that Ecclesia Docens exercises its infallible doctrinal authority through the General Council in which the Supreme Pontiff presides, or in which he is represented by legates, or whose decrees are approved by him; and through the teaching of the Bishops dispersed throughout the human world in union with the Vicar of Christ; and through the Pope alone defining revealed truth ex cathedra; and finally through the ordinary teaching of Sacred Orators authorized by the Bishop. Hence the preacher is saved from clerical individualism and from current opinions, because he is a prophet in this world's wilderness possessed of a power and a responsibility that no other public speaker has; and that by the foreordination of God he alone can proclaim a vital message of the eternal truth which, if he fails to deliver, the world will be the poorer for his silence or error. And this prophetical message he voices by means of the dogmatic demonstration

which is the form for his doctrinal and moral teaching. What then is dogmatic demonstration? It is the evidence of a doctrinal truth or a moral duty by means of the decrees of the infallible authority of the Teaching Church, or the proof of a heresy or of a moral error by contrast with a dogma or moral standard of authority. Of dogmatic demonstration there are the evidence of a General Council which has defined a truth of revelation or a moral duty of the natural or positive law of God; and a disproof of a doctrinal or moral error; the dogmatic proof of the corporate Episcopate in communion with the Supreme Pontiff though dispersed throughout the human world is the definition of a doctrinal or moral truth of revelation, or a decree of a dogmatic or moral heresy; the Papal dogmatic proof is a doctrinal truth defined by the infallible authority of the Pope teaching ex cathedra; or the condemnation of an error in dogma or moral; and finally the dogmatic demonstration includes the consensus of the ordinary and uniform preaching of authorized sacred orators of doctrinal and moral truths of revelation not formally defined and decreed. And the preacher who faithfully adheres to these four kinds of dogmatic demonstration finds that they produce faith in the hearer which is a supernatural assent of the mind under the control of will moved by sanctifying grace in the emotions.

When the seminarian considers the moral demonstration of supernatural eloquence he reaches the consideration of a marvelous power that produces moral miracles. For it moulds the free will in its craving for the true end as a sole motive in the choice and determination of all human acts, which results in subjective habit and objective conduct. Nevertheless there is no element of necessity, no coercion from without or from within that destroys the perfect freedom and moral responsibility of the individual. And he asks what then is this moral demonstration that performs such wonderful works in the human world? It

is evidence derived from the revelation of God's Will in His natural and positive law; and it resolves itself into four kinds. The first is the foundation of all others, namely, positive moral demonstration which presents the proof of a moral proposition contained in the positive law of God, while natural moral demonstration is the proof derived from the divinely infused light of reason that distinguishes right and wrong in accordance with the Will of God in natural law; and ecclesiastic moral demonstration is the evidence whose source is the legislative, judicial and executive authority of the Church of God; and it includes civic moral demonstration which is found in the legislative, judicial and executive authority of Civil Government when not contrary to the natural and positive Law of God.

And now, gentlemen, we have come to apologetic demonstration, which aims to give information to inquiring minds, to explain revealed dogma and moral, and to present the reasonableness and trustworthiness of the Catholic Religion; and to proclaim the obligation that naturally rests upon all men to accept it. Of this part of the structure of the sacred oration the student will realize the importance when he considers the fact that it covers the whole range of fundamental theology. For it exposes the universality of religion in its adaptation to mankind's natural craving and rational capacity for religious truth and virtue; and presents reasons for theistic belief, from the Catholic viewpoint. Moreover, it manifests man's free will and relation to and his dependence upon God and His divine Providence; it shows the immortality of the human soul and prepares man to accept the revelation of the future life with its rewards and punishments; it leads him to the realization of the possibility and moral necessity of a divine revelation, and establishes that revelation as a fact by means of the Primitive or Patriarchal, the Mosaic, and the Christian Revelation on historic grounds from the Sacred Scriptures as historical documents; and

finally this fundamental theology through Apologetic Demonstration gives the Sacred Orator a wonderful source of eloquence in the historic Christ, Whose surpassing beauty of moral character and teaching, and Whose revelation of truth, as none other throughout the ages, has satisfied the deepest and highest aspirations of the human soul; and Whose miracles culminating in His own resurrection from the dead has regenerated the civilization of the human world through His perpetuated miracle, the Catholic Church: that organization which is visible, and indefectible; whose unity, holiness, catholicity, and apostolicity have withstood the tidal waves of heresy, schism, secular nationalism, corruption, and anarchistic modernism; while merely human institutions have been overwhelmed never to rise again in the same form. And it serves the orator in defensive warfare by the exposition of the Catholic Religion, with due benevolence and charity; such as is found in Saint Stephen, Saint Peter, in Saint Paul upon occasions, in Justin Martyr, Origen, and Tertullian. It does not override reason, nor coerce the free will, nor does it seek to annihilate human emotions nor cause them to become overheated; but on the contrary it regulates them in the right direction toward the right object; and thus prepares the souls of men for the infusion of the supernatural virtues of Faith, Hope and Charity. We need but to recall the use of apologetics in the defense of Christianity against Judaism, against false philosophy, against Mohammedanism. It has been found to have been the wisest defense against Protestantism, and modern rationalism, and it is now proving most effective against contemporaneous religious indifference. From what has been said the seminarian can form a judgment as to the nature and aims of Apologetic Demonstration which is the expository evidence derived from Fundamental Theology that instructs, explains, defends the Catholic Religion. In its literary form it is expository and uses

philosophic, logical, dogmatic and moral proofs for the presentation of correct objects of apprehension. Exposition is a guide in right thinking, a basis of sound judgment; it awakens the rational appetite for the right end; and it quickens the desire to be satisfied with true delights. All of which is brought about by means of three kinds of apologetics: first, documentary demonstration which is drawn from historic revelation of Holy Tradition, from the Sacred Scriptures, and from Church History; secondly, rational demonstration which is the proof of philosophic and logical principles, and from the consensus of thinkers throughout the ages of the human world; and thirdly, expository moral demonstration which is the evidence found in the enlightened conscience of universal religious civilization. Without going too minutely into the extent of Christian Evidences the properties of this apologetic demonstration are: authenticity or the genuineness of the historical documents established by the authority and scientific criticism of the Catholic scholarship; credibility or the trustworthiness of the documents vouched for by their authenticity; and finally, moral certainty or the evidence derived from the moral consciousness of mankind.

Moreover it will grow upon the seminarian who is serious and in earnest, that the sacred orator seeks to save souls by proclaiming the vital message of God's love for mankind. Hence he aims to convince the intellect of the truth of his message to stir the craving of the human will for a good end, and to guide the free will of his audience to a voluntary choice of that end, and to fix each individual's determination to follow the path of virtue to God; but his highest aim is to attract each soul to respond to God by causing it to desire only that which is good, to be satisfied alone with the best, and to delight in every ray of Divine Beauty. Such a message of thinking with the Church, of submission to God's Will, and of loving God

and man with a perfect charity forms the strongest magnet of true eloquence.

But this is not the whole duty of the sacred orator. He is bound to rebuke vice, refute error, and to arouse in the souls of men the fear of God and the dread of evil. For our Blessed Lord declared, "I came not to send peace on earth, but a sword." He Who said "Thy sins are forgiven" added "Go and sin no more"; and to those who judged the sinner harshly, "He that is without sin among you cast the first stone," and He rebuked hypocrites with the words, "Generation of vipers who hath warned you to flee the wrath to come." While He proclaimed "Quench not the smoking flax," He also warned "Now is the truth hidden from thine eyes"; and when His love prophesied that sweet assurance "Come ye blessed of My Father," forewarned "Depart from Me into everlasting fire." Hence His public ministry was spent in the proclamation of Divine Mercy, but He did not neglect the revelation of Divine Justice, for He used polemic demonstration in His gospel of salvation. Therefore the sacred orator has a twofold obligation, for Christ's commission states, "As My Father sent Me, even so send I you." Consequently we need to understand polemic demonstration, which is first of all to persuade against error and heresy, against schism and personal vice; and its aim is to rebuke those affections that are centered as a final end upon a less object than upon God Himself. It will be recognized at once that polemic demonstration is the orator's judicial and offensive warfare, the means of rebuking error and vice; nevertheless the student should realize that the warfare and rebuke is that of charity, it is that of justice seasoned with mercy, whose end is salvation. However in the various kinds of polemics it is necessary to use philosophic evidence to confute false philosophy by means of the eternal relations of cause and effect, by sound principles and their conclusions,

and by basic facts from which true generalizations are made; to rebuke error by means of syllogistic proof in an argument consisting of three terms so logically related to one another that two of them being established the third rationally and necessarily follows upon the basis of logical certitude, or upon reasonable probability; to prove by moral evidence the eternal justice manifest in the natural and positive law of God.

However the student must recognize the fact that in the soul of fallen humanity there always arises an objection to persuasion no matter how eloquent the orator may be, which is to be answered in his refutation that follows his demonstration and immediately precedes his conclusion. The objection or difficulty and its answer require that the sacred orator should know the subjective status and the objective circumstances of the audience. The universal characteristic of mankind is that of an inherited weakness though by nature there is no necessity to sin. As Saint Paul says, "When I have a will to do good, evil is present with me"; and so while the mind readily assents to truth, the judgment is prone to be defective, and while the will craves the good, it chooses wrong upon occasion, and though "As the heart panteth after the fountains of water, so my soul panteth after Thee, O God," yet the human heart is prone to slake its thirst in polluted streams. Hence we make excuses in sin, and raise objections to the eloquence that persuades us to have faith, hope, and charity in perfection. As with us so with our hearers; therefore no sacred oration should omit a statement of the objection or difficulty that concupiscence may plead, and give a stronger answer to the difficulty or obstacle.

Then, too, the refutation must be adapted to the particular audience. This special adaptation requires a specific refutation composed of its objection and answer

suited it may be to adults or to children, to seculars or to religious, to a learned or unlearned group. The occasion also calls for particular adaptation, because the difficulties of the hearer are distinct in a mission from those in a retreat; the needs of persons in a spiritual conference are different from those of a mixed congregation. For the adaptation of the refutation, like each of the other divisions of the sacred oration is a sine qua non of eloquence; and of all the organic parts the statement of an objection and its answer demands the greatest tact, the most exacting judgment, and the most artistic skill. What then is oratorical refutation? It is a statement of an objection, or of a difficulty, or of a need of a hearer, and a reply which will overcome contradiction, or fix the good will, or control the emotions of an audience. Consequently it runs the whole gamut of demonstration. For it includes philosophic refutation which states the possible mistake in casual relations or the defect in a given relation of a principle to a conclusion, or the objector's error in his generalization from a given fact; and answers the objection with sound philosophy. It comprises also the removal of those difficulties which result from erroneous logic, and from defective impirical observation whose fruits are pantheism, skepticism, and agnosticism. By means of dogmatic refutation the orator removes doctrinal difficulties in revealing the falsity of heretical tenets; and by moral refutation the sad obstacles to the joys of virtue are removed in revealing the power of a good conscience and the triumph of the natural and positive law of God. Moreover in apologetic refutation there is removed confidence in defective or false documentary evidence, in erroneous standards of thought and action by unveiling the true science of Catholic scholarship, and the Divine Authority of the Church of God. While the polemic refutation discloses a defective or false syllogism, a contradictory analy-

sis or synthesis, and an imperfect antithesis; and emphasizes the sound doctrine and moral of revelation, and the true principles of logic and philosophy. Doubtless the student will understand oratorical refutation more fully by close attention to its properties of which the first is the property of limitation that restricts the answer to the objection within its own sphere, and to the reasonable difficulties of the hearer; the property of justice and good taste is the realization of the hearer's imperfect knowledge or prejudice or invincible ignorance; and the recognition that virile indecencies and odious personalities are fatal to eloquence; and the important property of sound statement which presents an opponent's objection in the strongest possible light sympathetically which is the wisdom of controversy; but the greatest of care is required to render the positive evidence of the answer of greater persuasive force, because a weak or repeated refutation assures rejection.

And now, gentlemen, we come to the last division of the structure of the sacred oration, the oratorical conclusion, in which the art of persuasion focuses its climatic eloquence. In considering it please recall that the theme contained the vital unit of your message, the introduction presented it to your audience, the narrative gave a confidence in the facts which underlay your proposition, while the proposition itself stated the theme in a form that required the evidence of its truth, and the demonstration persuaded your hearers of its truth and of its vital importance to themselves, and your refutation removed all obstacles to their acceptance; and now in the oratorical conclusion you are to present a climatic division of your oration which should complete the aim of true eloquence which is to convince the intellect, mould the will, and regulate the emotions of those that hear you. And I would call your attention especially to Quintillian's "Institutes of

Oratory" in which he states that the whole art of persuasion requires no greater study, and declares, "When the orator beholds the tear, which is the great object in most perorations, swelling forth, that is his work, his labor"; and from the very nature of sacred eloquence the preacher knows that the tears of contrition is God's work. And the sacred orator should recognize that the very soul of supernatural eloquence is the effect upon the feelings of his audience. For if he can still the tempest of passion and cause the calm emotions to reach their flood tide, he will make truth, virtue, and beauty to become the dominating influences of a man's life, and the orator will reach the zenith of his art. But it should be remembered that it is not alone in his oratorical conclusion that the orator puts forth this supreme power, for it is in every division of the oration that the emotions of the soul must be skilfully touched as the keys of a musical instrument. Nevertheless it is in the conclusion that the rhythm of language, the melodies of truth, and the harmonies of virtue and beauty, like the church organ, must reach the finale of richness of depth and of power, that the audience may be hushed to rest, or carried to the noblest heights of aspiration and of resolution. And I suppose at this point, gentlemen, you will ask, What is such an oratorical conclusion?

The Oratorical Conclusion is the climatic perfection of the oration in convincing the intellect, in moulding the will, and in regulating the emotions of the human soul. And although it is an integral part of an organic whole, and is a division that summarizes the persuasion of the entire oration, it is itself threefold in nature or kind. The Intellectual Peroration gives to the apprehension a relatively complete knowledge of the subject, finishes the persuasion of rational thought, and establishes the final assent of the mind of the hearer in sound judgment. The

Volitional Peroration moulds the craving, the choice, and the determination of the free will to the ultimate end. And the Emotional Peroration climatically regulates the desire, the satisfaction, and the delight of the soul in the truth, the virtue, and the beauty presented by the entire oration. But the student should understand that while, for the sake of analytic treatment, the oratorical conclusion is separated into three kinds of perorations, the three form an intrinsic triad; and, therefore, the intellectual, the volitional, and emotional are but the triune and coordinate elements of every conclusion that fulfills the persuasive design of all true eloquence. Nor should the student fail to recognize the importance to that end which the three fundamental properties of the oratorical conclusion bear, namely, recapitulation, perfection, and the artistic style. The property of recapitulation here means not only the summary of your facts and proofs that chiefly persuade the mind; but also the influence of the entire oration upon the will and the emotions concentrated in the truth, the virtue, and object of your purpose. The property of perfection is the finish of fluent thought and language delivered in a manner revealing the character of the orator in his supernatural faith, hope, and charity. And finally the property of artistic persuasion in conformity with the six qualities of style, namely, unity, coherence, emphasis, clearness, force and elegance.

Topical Analysis of Chapter Three

Theme: Its importance; what it is. Example, Acts II, 32-33.

Introduction: What it is; contents and properties, sources. Examples, Acts II, 14-21; XVII, 22-23; XXIV, 1-4; 10-11. Newman's "Saint Paul's Characteristic Gift," first three paragraphs in volume "Sermons Preached on Various Occasions."

Narrative: What it is; contents, and properties. Examples, Acts XIII, 17-25; VII; same sermon of Newman, paragraphs four and five with proposition embodied at end of the fifth.

Proposition: What it is; distinguishing mark; kinds. Examples, I Cor. XV, 12-19; Acts XIII, 26; Newman's sermon on "St. Paul's Gift of Sympathy," same volume, paragraph five.

Demonstration: What it is; seven kinds; sources. Examples, I Cor. XV; Heb. VI, 17; compare Vaughan's "Divine Armory of Holy Scripture," page 6; Rom. I, 19-23; compare Wilmer's "Handbook of the Christian Religion," page 160, section 75; and page 401, section 218, pages 52-61. Read also Clarke's "Logic" in Stonyhurst Philosophical Series, and Newman's "Grammar of Assent." Saint Augustine "On Christian Doctrine" in English.

Refutation: What it is; kinds; sources; properties. Examples, St. Mark III, 22-35; Acts XVII, 16-32; St. Matt. XXII, 15-22, 23-33; Acts IV, 5-20; Acts II, 13-21, 36-41; VI, 13, throughout and VII, 51-59; and see Wilmer's Handbook, Appendix, Syllabus of Pius IX.

Conclusion: What it is; characteristics; source, properties. Examples, I Cor. XII-XIII; compare II Cor. XI-XII; St. John XIV, X1, XVI. Deut. XXIX-XXX.

Note.—The student of Eloquence will find much helpful reading in Quintillian's "Institutes of Oratory, or The Education of an Orator" (Bohm's "Library of Classic Literature," English text, two volumes.)

CHAPTER FOUR

Oratorical Style

In the consideration of style as far as it is related to supernatural eloquence we find that the same fact presents itself in natural eloquence. For in the history of oratory individuals have their distinct position in rank because of their characteristic eloquence derived from personal style. Each stands out as a lofty peak in a mountain range. In the natural order, Demosthenes is the highest among the Greeks; Cicero is pre-eminent among the Latins; Burke ranks high among the English; and Washington, Webster, and Lincoln are unique in position among American Orators. The eloquence of each is in the man himself, in his subject, and in the occasion that called forth his persuasive power; but the style of each lies within the individuality of the man. They were all patriots, and each delivered the vital message of patriotism to their countrymen as occasion gave opportunity; but the style of each was distinctive. Nevertheless they were classic orators. For they were universal in thought and in expression of a universal truth; they had a common virtue universal among nations; and they thrilled with the heart throbs of humanity in patriotic devotion. And though their message was essentially the same, and universal in appeal the style of each is as distinctive as their individuality, and the eloquence of each was effective in proportion to his character as a patriot in accord with the dictum of Cato, the Censor, "An orator is a good man skilled in public speaking." All that I have said in this connection is also true in the supernatural order of the sacred orator. Have we not in Holy Scripture a Moses, an Isaias, a Saint Peter, and a Saint Paul, who in common, voice universal

truth, duty, and devotion, and whose character gave effectiveness to their universal message; but whose style is as personal and as distinct as their individuality? Have we not in the history of sacred eloquence in the Church a Saint Chrysostom, a Saint Augustine, and a Cardinal Newman who illustrate the same fact, namely, that while sacred orators are designed to deliver the same universal truths, proclaim the same standard of virtue, and direct the generations of mankind to the same end, the style of each is distinct and dependent upon the development of his personality or individuality. That student is far short of realizing the ideal before him who neglects his growth in character and in his style in the expression and delivery of the message of salvation; for he must seek at once to become classic and perfect in his style of sacred eloquence.

Therefore he may ask, What is meant by a classic orator? And the answer is found in the great Cardinal's exposition of the classic author which we adopt with but slight change from "The Idea of a University"; The classic orator is one who speaks "passionately because he feels keenly, forcibly because he conceives vividly; he sees too clearly to be vague; he is too serious to be otiose; he can analyze his subject, therefore he is rich; he embraces it as a whole and in its parts, and therefore he is consistent; he has a firm hold of it, and therefore he is luminous. When his imagination wells up, it overflows with ornament; when his heart is touched, it thrills along his speech. He always has the right word for the right idea, and never a word too much. If he is brief, it is because a few words will suffice; when he is lavish of them, still each word hits its mark, and aids, not embarrasses the vigorous march of his elocution. He expresses what all feel, but cannot say; and his sayings pass as proverbs among his people, and his phrases become household words and idioms of their daily speech; such in a degree

are all those orators who in every nation go by the name of classic. To particular nations they are necessarily attached from the circumstances of the variety of tongues, and the peculiarities of each; but so far have they a catholic and ecumenical character that what they express is common to the whole race of man, and they alone are able to express it." But the student should not only seek to become classic in this sense, but he should also recognize that the style of each is individual, unique, incommunicable and therefore inimitable, and this is so because style is self-expression in a form moulded by truth, justice, and the beloved object becoming an intrinsic quality of an orator's mind, and will, and emotion, even as Saint Paul revealed, it is no longer self but the Christ and His Spirit that dwell within the soul. And I believe that the seminarian who has a true vocation to the prophetical office of Jesus Christ can alone pour forth the Divine Message with an eloquence with which none other can deliver it, which if he fail to proclaim the world will be the poorer for his failure. For such is the power of individuality that it imparts an original eloquence through the character, culture, and style of each orator. His ego becomes a microscopic lens that reveals facts, truths, and principles hidden to the eyes of others, and a telescopic focus which brings within the vision of others that which they could not see for themselves. Consequently oratorical style is of great importance for the student to understand and to develop, and no serious-minded man will begrudge the labor involved in perfecting his style of thought and expression. But let him grasp first what oratorical style is in its essential and subjective nature. It is the artistic mode of eloquence that reveals the intellectual, volitional, and emotional activities of a cultured individual of virtuous character. As Newman declares in the "Idea of a University" on literary style, "it is essentially a personal

work. It is not some production or result attained by the partnership of several persons, or by machinery, or by any natural process; but in its very idea it proceeds and must proceed from some one individual. While many use language as they find it, the man of genius uses it indeed; but subjects it to his own purposes, and moulds it according to his own peculiarities. We might as well say that one man's shadow is another's, as that the style of a really gifted mind can belong to anybody but himself."

And this leads us to the kinds of oratorical style, of which the first we may name the authoritative style, namely, that mode of eloquence of the sacred orator who speaks with divine authority. Such was that of the ancient Law Giver, Moses, as manifest in Deuteronomy especially in chapters four, five and six; and that of the Modern Law Giver in Saint Matthew five, six and seven. It is used especially in dogmatic and moral sermons. While in catechetical preaching the orator turns to the narrative style or mode of eloquence which proclaims facts of personal, historical, or imaginative experience. Our Blessed Lord used it in His discourse after the last supper with His Apostles as recorded by Saint John, and in His warning against hypocrisy in St. Luke twelve, or in His parables. The style which dominates the apologetic demonstration is the expository which is a mode of eloquence that reveals general truths, explains propositions and various terms, and interprets concrete facts. The student will find examples in Ecclesiastes twelve, and in the Acts XIII, 15-43. But that style which pre-eminently should dominate every sacred oration is the persuasive style or mode of eloquence that not only convinces the intellect, and moulds the will, but also and above all else regulates the emotions of an audience. For its end is to develop in the hearer the supernatural virtues of faith, hope, and charity; and the greatest of these is charity.

What then are the essential qualities of oratorical style? Although the psychological characteristics in the soul of the orator would be pleasant to dwell upon, nevertheless those subjective properties of style will be understood in dealing with the structural expression of the mind, the will, and the emotions of the orator in the expositions of the rhetorical art in compositions and expression. Hence we turn to oratorical unity of style that restricts the sentence, the paragraph, and each division of the oration to a fundamental fact, truth or principle. We could have no better illustration of such organic unity than that of the Sermon on the Mount, of which Christian Perfection is the unit theme. From which we may well pass to oratorical coherence, which is like a magnet amidst steel filings that not only attracts each grain to the unit, and each to the other, but also influences the form which the consequent figure will take, for coherence is the quality of style that not only holds together the elements of a sentence, of a paragraph, and of the divisions of an oration; but also thus assures the complete expression as an organic whole the fudamental fact, truth or principle to be transplanted in the hearer's soul. Hence the orator finds the next rhetorical property easily attainable, which is oratorical emphasis, or the quality of style that artistically arranges words, phrases, clauses, sentences, paragraphs and divisions throughout the oration in relatively climatic positions. An example of both is to be found in I Cor. XIII. But the speaker is in danger of becoming opaque and obscure unless he has care for oratorical clearness which is the quality of style that renders the thought intelligible, the volition unmistakable, and the emotion desirable. Note the charm of the clearness in our Blessed Lord's sermon given by Saint John beginning at chapter fourteen. We now come to that property which is pre-eminently dependent upon the character basis of the art of persuasion, which

is oratorical force or the quality of style that compels the intellect, controls the will, and dominates the emotions. Who that has read attentively the eleventh chapter of Saint Paul's Epistle to the Corinthians can not feel the force of the zealous apostle's intensity of his personality in his forceful style? But all these properties taken separately or used without relative balance would fail of the ultimate end of the art of persuasion were the orator to omit oratorical elegance. For he stands before his audience, without it, as a rough, uncultured, and uncharitable orator unmindful of the nobler and more generous traits of the sacred orator. But with this quality of style he secures smoothness in structure, and a finish in artistic skill that inspires fluency in speech, ease in delivery, and so pleases the aesthetic taste of his audience. Perhaps in no other quality is revealed so perfectly the characteristic of the Good Shepherd, Who giveth His life for the sheep. And it is this artistic quality that causes the hearers to cry, "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace; of him that showeth forth good, that preacheth salvation, that saith to Sion: "Thy God shall reign." The prophet Isaias uses the quality of oratorical elegance in his fifty-first, fifty-second and fifty-third chapters of his prophetical book.

And now we turn very naturally to oratorical ornaments of style which are governed by the foundation design of Sacred Eloquence, that is, to convince the intellect, mould the will, and regulate the emotions of an audience. The Sacred Orator must therefore select ornaments that aid in the apprehension, the reasoning and the judgment of the mind that influence the volitional craving, choice and determination of the free will, and that adjust the desire, the satisfaction, and the delight of human emotion. And if we were to search throughout the

whole realm of literary art we could not find for this purpose such ideal ornaments as those of the historians, the prophets, and poets of Holy Scripture. But the student should understand that I am not recommending imitation which paralyzes thought, volition, and emotion in the artist and robs him of the persuasive power of true and original eloquence; but I am urging the study and contemplation of biblical models. He should fill his imagination with the ornaments of the various writers of the written Word of God, and realize their simplicity or dignity, or grandeur, or their sublimity.

Read the Historical Books of the Old Testament and reflect upon the ornaments of their narrative style. There you find brief statements of facts whose adornments give them a far reaching power because of their figurative language or sublime imagery. There your imagination pictures the Garden of Paradise, the Serpent of Eden, the Seed of the Woman, the Mark of Cain, the Tower of Babel, the Vision of Abraham, the Brimstone and Fire of Sodom, Jacob's Ladder, the Dreams of Joseph, the Burning Bush of Moses, Aaron's Rod, the Plagues of Egypt, the Paschal Lamb, the Manna of the Wilderness, Sinai's Flaming Mount, the Blood of the Covenant, the Shekinah of the Tabernacle, the Tables of the Law, the Guide of Tobias, Aman's High Gibbet, and the Angels of Judas; these and many more give images to the imagination that mightily persuade the souls of men of the Mercy and Justice of God in the human world. And when Saint Augustine, in his book four and chapter twenty-six "On Christian Doctrine" is urging sacred orators to use similar adornments, he says, "Eloquence of the temperate style also, must not, in the case of the Christian Orator, be altogether without ornament, nor unsuitably adorned; nor is it to make the giving of pleasure its sole aim, which is all it proposes to accomplish in the hands of others;

but in its enconiums and censures it should aim at inducing the hearer to strive after or to hold more firmly by what it praises and to avoid or renounce what it condemns. On the other hand, without perspicuity this style can not give pleasure. And so the three qualities: perspicuity, beauty, and persuasiveness are to be sought in this style also; beauty, of course, being its primary object." Consequently the sacred orator should assimilate the inspiration of selection found in the narrative style of Sacred Scripture.

Moreover, in the Didactic Books of the Old Testament the student will find striking ornaments of style. Archbishop Messmer ("Outlines of Bible Knowledge, page 70) writes of Hebrew poetry: it "is remarkable for the loftiness of its subject matter and the simplicity of its form. It knows not the carefully measured lines of classical verse nor the more modern rhymes; it is limited rhythm of thoughts." But those thoughts are clothed in the Psalms in sublime ornaments of persuasive art. He who reads the Divine Office whether in Latin or in English must have felt the influence of the poetic imagery of the divinely inspired writers. For therein is pictured the mystery of evil in the human world, and the happiness of the just in their warfare against the enemy of God; and what confidence has been born in just souls in beholding the vision of the final triumph of Divine Justice through the Incarnate God and His Church. In Psalm XXII there is The Good Shepherd, in Psalm CXVII The Rejected Stone, in Psalms XXV and LXVIII The Suffering Redeemer, in XXI The Crucified, in XV The Risen Lord, and finally in LXVII The Church Triumphant. And the orator will find in the other poetic books of the Old Dispensation a rich treasury of artistic ornament for sermons, spiritual conferences, retreats and missions no less than for catechetical instruction that will render every phase of his eloquence

powerful to mould the soul and life of his hearers. Who has not felt the charm of the expository and descriptive style of Job, of Proverbs, of Ecclesiastes, and of the Canticle of Canticles? Who has not realized the beauty of Wisdom and Ecclesiasticus?

If the student will now read the Prophetic Books of the Old Testament he will find oratorical ornaments that will one day inspire his preaching and render his eloquence powerful to persuade his people. Father Maas, S. J., in his "Christ in Type and Prophecy," says, "Since the prophets were sent to confirm by means of divinely inspired sermons and exhortations the pious in the law, and to convert sinners, thus preparing all for the new Christian Dispensation, it is to be expected that they should write in an oratorical style. And the near affinity existing between the oratorical and poetical style, even as Cicero (De Oratore 16) has observed, renders it antecedently probable that the prophetic style should be an approach to the style of the poet. Poetical metaphors, allegories and even the parallelisms of members may be found throughout the prophetic writings." But for the sake of brevity we can refer only to a few illustrations from the Greater Prophets. Isaias proclaims our Blessed Lord as Emmanuel in chapter seven; as The Prince of Peace in chapter nine; as The Rod of Jesse in chapter eleven; as The Corner Stone in chapter twenty-eight; and as The Suffering Messias in chapter fifty-three. And when we turn from this Proto-Evangelist to the Prophet Jeremias there are the Prophet's Visions, The Linen Girdle, and the Wine Bottles; The Potter and His clay, The Pastor and Sheep; and finally in chapter twenty-four, The Good and Bad Figs. Who can not be inspired and whose imagination can come short of power and of appreciation of truth, virtue and beauty with such ornaments of style? But when we reach the grandeur of Ezekial's Vision, his

Sword of Justice, and his Temple of Glory, and then pass on to Daniel's The King's Dream, The Writing on the Wall, The Vision of the Four Beasts, and his Angel's Revelation, we enter the realm of a sublime imagery unsurpassed in literary beauty, and in persuasive eloquence by any or by all classic authors apart from the direct supernatural inspiration of the Holy Ghost.

May we not then define oratorical ornament as the adornment of facts, truths, and principles with whatever dignifies, enriches or beautifies their expression, and so renders them persuasive, attractive, and pleasing to the human soul? This approximate meaning is emphasized by the kinds of ornamentation; and we shall confine our attention to a few of them, and those which are in most common use among sacred orators of the modern period. First there is poetic imagery which is the figurative language that persuades the human soul through the imagination. Who has not been conscious of the Blessed Mother's poetic outburst in the Magnificat; or of Zacharias in the Benedictus; or of Simeon in the Nunc Dimitis. And who has not felt the uplift of the vision of Heaven in Saint John's Apocalypse? Then there is the charm of our Blessed Lord's parables, each of which is a short figurative narrative of a possible event in life or in nature to inspire a moral truth or virtue. To understand the persuasive power of the parable we need but to read The Good Samaritan, Dives and Lazarus, and the Lost Sheep. The allegory with its word picture connoting associated ideas, such as in The Vine and its Branches; and the fable, a narrative fiction of a supernatural truth, of which there are but two examples in the Old Testament, that of The King of the Trees in Judges, and The Thistle of Libanus in fourth Kings, which have each a distinctive ornamental value that the orator can not well ignore. And what a power there is in Saint John's metaphor of the

Incarnate Word of God as "The Light of the World" upon the soul of man when he recognizes that as the sun gives by its electric waves of physical light, life-activity and growth to each plant, animal and to mankind; so the Incarnate Light of the human world gives illumination, volitional power and æsthetic consciousness to men. Then we realize the value of the metaphor which is a figurative word or phrase that identifies a person or thing with its like in another class, while transferring the meaning of the one to the other. The student will recall the familiar examples of Christians being also in their own sphere a light of the world, and the salt of the earth. And then we have the simile, a figure of speech that likens or specifically compares a person or thing to another of a different class, as used by our Blessed Lord in describing the Kingdom of God among men: The Mustard Seed and The Hidden Leaven in Saint Luke XIII. How striking also is personification, that figure which endows inanimate things and abstract ideas with life and personality. Thus the Psalmist sings, "When Israel went out of Egypt, the sea saw, and fled; the mountains skipped like rams, and the hills like the lambs of the flock"; and "Mercy and truth have met each other; justice and peace have kissed; truth is sprung out of the earth; and justice hath looked down from heaven." And again, "Praise ye Him, O sun and moon; praise Him, all ye stars and light." Moreover the student that recalls the influence of the association of ideas will recognize at once the importance of allusions in the art of persuasion. Saint John records Christ's use of it in the passage, "Destroy this Temple, and in three days I will raise It up"; and in Saint Matthew XII, 38-56, the sign of Jonas. These indicate that the allusion is a figurative or symbolic reference to a fact, or to a truth, or to a principle presumably known to the hearer. It will be helpful also for the orator to give his attention to

the properties of oratorical ornaments which safeguard him in the use of each. There is the property of dignity which conforms the adornment to the character, or to the nobility, or to the grace of a fact, or of a truth, or of a principle in its proportional rank; and the principle of enrichment imparts a potent and more illuminative quality to the ornament; the property of naturalness is the conformity to the nature and potential reality of an idea; the property of simplicity is the unmixed or unconfused association of images expressed in univocal figures, which are free from whatever is artificial and pretentious; and the property of adaptation which is the accommodation of the form or structure of an ornament to the fact, truth or principle in relation to the speaker, to the subject, and to the occasion; and we have the final property of oratorical ornamentation which is that of beauty, namely, the unity and proportion of perfection which appeals to the æsthetic emotions of the human soul. Of these properties there is no need of specific examples because the ornaments illustrated above will make them intelligible. But in general they are demonstrated in the description of the New Jerusalem in Apocalypse, the twenty-first chapter.

Topical Outline of Chapter Four

I. *The relation of oratorical style to personality.* Quote Newman's "Idea of a University" on classic author and individuality in style.

II. *Oratorical style:* Whence; what; kinds; properties or qualities. Examples given in text of lecture. Read "Christ in Type and Prophecy" by Father Mass, S.J.

III. *Ornaments of Oratorical Style:* Whence; what; kinds; properties. Examples in text of lecture. Read Saint Augustine "On Christian Doctrine"; and Archbishop Messmer's "Bible Knowledge."

CHAPTER FIVE

Oratorical Rhetoric

In the education of a Sacred Orator, we have seen that his philosophy has developed in him an ability to answer the most vital questions of the human soul: whence; what; why; and whither. By means of philosophic eloquence he replies that there is a First Cause that produces all finite and living entities, that the soul is a spiritual and immortal being, that it is called into existence to fulfil a definite design, and that its ultimate end is eternal well-being. And in the terms of natural religion he adds that the first cause of the immortal soul is God, Who creates man a dual substance of soul and body, and designs him to know, to love and to serve the Creator, and that his ultimate end is everlasting happiness in companionship with God. By means of dogmatic and moral theology the Sacred Orator can persuade mankind of the revelation of the Triune God as creator, redeemer and sanctifier of men who are bound to the Father as supernatural children, to the Incarnate Son as the redeemed of the Lord, and to the Sanctifier of the Faithful in the bonds of grateful love.

Consequently the sincere orator applies those vital questions to himself as a man created, redeemed, and sanctified for the same ultimate end; and then asks himself the same searching questions as they relate to the high calling to which he is called in the prophetical office of Jesus Christ as a Sacred Orator. And he finds a specific and definite answer: his supernatural eloquence comes from the Omnicient Father, through His Incarnate Son, by means of the Teacher of all truth, the Persuader

of all duty, and the Quickener of all love; and that gift of the art of persuasion is designed to convince the human mind, to mould the free will of the individual, and to regulate all human emotions; and that it directs each person to the ultimate end of mankind's true beatitude, God. But then the question arises, which is more difficult to answer, because of the separation of eloquence from rhetoric in our modern period which did not prevail in the scholastic, nor in the patristic, and much less in the apostolic and ancient periods of the history of oratory. However, the student must face the question and give its answer, or he will fail in the fascinating work of preaching and teaching. Who would not find the command of an audience, the power to control the wills of men, and the governing strength that dominates the madding crowd most fascinating when he is conscious of delivering them from the chains of bondage to sin, of rescuing them from the dark valley of the shadow of an impending death; and of lifting them to the heights of a glorious life? Truly the work of preaching the gospel of salvation is more satisfying than that of the secular lecturer, or of the physician or surgeon; more gratifying than that of the crusader; more attractive than that of the statesman or philanthropist. True! It requires more labor, more pain, more absolute self-consecration; but it also brings a greater and more glorious reward. The Sacred Orator need only to fore-image that great and dreadful day when the dead shall come to the final judgment, and he beholds a soul persuaded by his eloquence entering into eternal bliss. Ah! then is his reward; then in that awful gloom when his own sins rise in judgment against him, will he realize the meaning of that promise, that he who converteth the sinner from his evil ways shall cover a multitude of sins; and hear the words of the Divine Mercy: Come my faithful messenger, enter thou into the joy of

thy Lord. And the serious minded student asks, how can my eloquence do such a work and merit such a reward? In what language, in what form, in what beauty can I deliver the truth, the virtue, and the final end of men that they may be persuaded to turn from darkness to light, from damnation to bliss, and from Hell to Heaven?

To state that the answer is to be found in oratorical rhetoric is to give the student a shock, because his courses in rhetoric have been not of very serious interest, and the subject is very generally misunderstood; and, if not despised, it is quite thoroughly underrated in its importance, especially to the orator. Nevertheless we shall find in the present study of oratorical rhetoric that the right minded seminarian will grow in the appreciation of this science and art of the expression of his thought, of his will power, and of his feelings. Wherefore he should first understand that oratorical rhetoric is the efficient communication, by means of language, of the mental ideas, the moral principles, and the æsthetic emotions of the orator's soul, for the purpose of causing within the soul of his hearer the apprehension of, the choice of, and the delight in the same ideas, principles and emotions. And very naturally we fix our attention upon language which is God's gift to mankind, and is the symbol of thought, of virtue, and of beauty; and which is designed to communicate to the human soul the eternal ideas always in the mind of God, and which reveal His Will and His infinite beauty and love; that the Adorable Trinity may become our ultimate Beatific Vision. Take one word in the language of men which above all others unveils the realities in the Omnicient Mind, namely, the Greek word Logos used by Saint John in the first chapter of his gospel. He writes, "In the beginning was the Logos, and the Logos was with God; and the Logos was God. And the Logos was made Flesh, and dwelt among us; and we saw His glory, the glory as

it were of the Only Begotten of the Father, full of grace and truth." What a symbol of revelation that word Logos is! It unveils the Majesty, the Power and the Beauty of the Adorable Trinity. But what is the eloquence of that single word? Does it not persuade the soul of man to cast aside the error of an Arian or of a rationalistic modernist; does it not mould the free will of man in the choice of a truth; and does it not concentrate the affections of men upon the Son of Mary full of grace and truth? And there is associated with that word the moral virtues and tender love of the Sacred Heart revealed in His life upon earth; and therefore Saint John's divinely inspired rhetoric in the first fourteen verses of the final gospel indicates how to cause the soul of man to apprehend, to choose, and to delight in the ideas of revelation, in its moral principles and in the consciousness of the beauty of God. And such is the function of oratorical rhetoric in sacred eloquence; because by its choice of language, by its arrangement, adornment, and style it elevates the terms, propositions and demonstrations of philosophy, including formal logic, of natural religion, and of dogmatic and moral theology into the art of persuasion that not only convinces the intellect, but also moulds the will and regulates the emotions of men. The fact that oratorical rhetoric converts formal systems so abstract in their intellectual science into concrete or empirical life of the spiritual and devotional and personal development of the human soul. It is consequently the subject in a student's education that gives life, effective expression, and practical value to all his knowledge, and gives him happiness in the self sacrificing labor of teaching and preaching.

Wherefore it is not surprising that Saint Augustine in book four "On Christian Doctrine" states, "Now the art of rhetoric being available for enforcing either truth

or falsehood, who will dare to say that truth, in the person of its defenders, is to take its stand unarmed against falsehood? For example, that those who are trying to persuade men that which is false are to know how to introduce their subject so as to put their hearer into a friendly, or attentive, or teachable frame of mind; while the defenders of the truth shall be ignorant of that art. But the theories and rules on this subject, when you add a tongue thoroughly skilled by exercise and habit in the use of many words and many ornaments of speech, you have what is called eloquence or oratory." Nor will the student find it difficult to master this art of transforming language and literary structure into oratorical eloquence, if he will study its science and practice its rules, definitions and principles in constantly written composition; as Arlo Bates declares, "The way to learn to write, is to write." And Cardinal Newman on "University Preaching" in his "Idea of a University" says in this connection, "Study and meditation being imperative, can it be denied that one of the most effectual means by which we may ascertain our understanding of a subject, to bring our thoughts upon it, to clear our meaning, to enlarge our views of its relation to other subjects and to develop it generally, is to write down carefully all we have to say about it. People, indeed, differ in matters of this kind, but I think that writing is a stimulus to the mental faculties, to the logical talent, to originality, to the power of illustration, to the arrangement of topics, second to none. Till a man begins to put down his thoughts about a subject on paper he will not ascertain what he knows and does not know, and still less will he be able to express what he does know." But personally I do not wish to give the inference that the orator must never speak without previous writing in preparation for a particular occasion; but what the lecturer does emphasize is that the habit of

writing trains him in becoming a lucid, forceful, and exact speaker. And then as the occasion, or an audience, or a subject requires the reading of a manuscript, the orator the more readily will meet the demand. However, Sunday sermons, addresses, the instruction of children, spiritual conferences, retreats and missions will be all the more efficiently eloquent for the constant use of the pen or of the typewriter. And it is in producing written analytical plans and developed manuscripts that he masters the science of oratorical rhetoric and through that mastery he grows in the art of English composition, while he is at the same time increasing his art of persuasion.

But we should not neglect the reflective reading and study of models such as I now quote from Newman's discourses to "Mixed Congregations," from his sermon on "The Glories of Mary for the sake of her Son," in which he says: "If Mary is the Mother of God, Christ must be literally Emmanuel, God with us. And hence it was that when time went on, and the bad spirits and false prophets grew stronger and bolder, and found a way into the Catholic body itself, then the Church, guided by God, could find no more effectual and sure way of expelling them than that of using this word Deipara against them; and, on the other hand, when they came up again from the realms of darkness and plotted the utter overthrow of Christian faith in the sixteenth century, then they could find no more expedient for their hateful purpose than that of reviling and blaspheming the prerogatives of Mary, for they knew full well that, if they could once get the world to dishonor the Mother, the dishonor of the Son would follow close. The Church and Satan agreed together in this, that Son and Mother went together; and the experience of three centuries has confirmed their testimony, for Catholics who have honored the Mother still confess the Son; while protestants who have ceased to

confess the Son, began then by scoffing at the Mother. Thus she is the Turris Dividica, as the Church calls her, "The Tower of David, the high and strong defense of the King of the true Israel; and hence the Church addresses her in the antiphon as having 'alone destroyed all heresies.'" And then the writer bursts forth with such sublime eloquence as "Such art thou, Holy Mother, in the creed and in the worship of the Church, the defence of many truths, the grace and smiling light of every devotion. In thee, O Mary, is fulfilled as we can bear it an original purpose of the Most High. He once had meant to come on earth in heavenly glory, but we sinned; and then He could not safely visit us except with a shrouded radiance and bedimmed Majesty, for he was God. So He came in weakness, not in power; and He sent thee a creature in His stead, with a creature's comeliness and luster suited to our state. And now, dear Mother, speak to us of the Eternal; not like earthly beauty dangerous to look upon, but like the morning star which is thy emblem, bright and musical, breathing purity, telling of heaven, and infusing peace. O harbinger of day! O hope of pilgrim! Lead us still as thou hast led in the dark night across the bleak wilderness; guide us on to our Lord Jesus, guide us home." Such oratorical rhetoric uplifts the soul of man to the Throne of God where the Blessed Mother sits for all eternity enthroned with her Incarnate Son. And we despair of reaching such sublimity in the art of classic composition, and exclaim it as the genius of a literary artist endowed with exceptional skill; but the Cardinal himself tells us that whatever art that he developed, it came through laborious writing, correcting of manuscripts, and repeated rewriting as many as five times before he completed his sermon. And the student should not despair in his first poor attempts at reaching such perfection of art either in writing or in speaking,

nor be discouraged by the difference between the flights of high thoughts, of noble resolves, and of elevated affections which inspire his soul but fall flat in the practice of artistic and eloquent expression. For it is the common experience of all orators that their speech never does express all of the grandeur of truth, all of the sublimity of virtue; and much less portrays the glory of that beauty which the true artist beholds in nature, in man, and in God; but falls far short of expressing in human language. I repeat, do not be discouraged by repeated seeming failures with pen and tongue, for such humiliations are safeguards against that conceit which paralyzes inspiration, engenders sloth and encourages fatal self-satisfaction. Remember that keeping everlastingly at written and oral production brings success, not success in applause, nor in the increasing numbers that flock to hear you; but in that art of persuasion which makes your hearers other than they were before they came under the magic spell of your eloquence.

However the practice of writing and of speaking is not the only means for growth in eloquence. Practice without theory is but a blind guide. What architect, what painter, what musical composer, what literary artist could attain a high degree of artistic expression without a knowledge of the science upon which his art is based? So in the art of eloquence those natural and supernatural orators who have acquired the greatest power of persuasion have been not only those whose character has given weight to their words, but those whose production in their art manifests a mastery of the science of oratorical rhetoric. Hence the importance of the student's knowledge of the definitions, rules and principles which underlie the art of rhetoric. It is the neglect of formal rhetoric, and the turning away from the philosophy and science of this art and the reliance upon empiricism, and

the hit or miss method of practice exclusive of theoretical principles that have made our contemporaneous rhetoricians so non-productive in the realm of literature and eloquence. Hence the necessity of going back to the ancients that we may reclaim the true science of oratorical rhetoric. Aristotle in his "Treatise on Rhetoric" shows that it is both an art and a science, and that it comprehends the persuasive expression of truth, virtue and beauty in all forms of literature and eloquence; that it is applicable to all subjects; and that the definitions, rules and principles are the foundation of all persuasive art. For they govern the diction of language, of construction, of arrangement, and of adornment which render philosophy, logic and didactic teaching powerful in shaping the thought and institutions of men. Cicero, also, in his De Oratore is but an extension of Aristotle's theoretical conceptions, although he is less scientific in his treatment, because he is more absorbed in the art of production such as is found in the Catalinian Orations. And when we pass from the ancients to writers of the Christian Era we find that Quintillian in the first century in his "Institutes of Oratory" which is devoted to the education of an orator is a presentation of the identity of rhetoric and eloquence which he maintains is both the art and the science of speaking well, which to be developed in the individual from the most elementary to the most advanced studies, and from the most primary subjects in universal knowledge to the most advanced forms of scholarship; and that from boyhood to manhood he should be drilled in the definitions, rules and principles of oratorical rhetoric; because eloquence is an active art which is designed to produce mental, moral and emotional activity. And he is so minute, so detailed, and so complete in his treatment of oratorical rhetoric that Quintillian's "Institutes" have remained for nineteen centuries

the most exact, the most comprehensive and the most scientific presentation of the subject that we have. But in the eighteenth century Blair includes in the science of rhetoric: taste, criticism, language, construction, and adornment as applicable to both Belles Lettres and oratorical composition alike, which he illustrates in Homer and Virgil, in Demosthenes and Cicero, and in Addison and Swift. On the other hand Whately's lectures are a practical and analytical presentation of the art of oratorical rhetoric based upon its science. However for the student who is not disposed to research on the subject he will find both ancient and modern theory and practice in Coppens "Rhetoric" and "Oratorical Composition." But in my application of both to Sacred Eloquence the student should recognize that the hour each week that is appointed for the lecture is intended to acquaint him with the science of oratorical rhetoric, while the hour a week assigned to the reading of his own analytical plan or completed manuscript, as well as the weekly hour for the delivery of an oration before the class in his turn, gives him the opportunity of practicing his eloquence in preparation for that Sunday in the Seminary Chapel which Canon Law, after he is made deacon, permits him to preach to the whole body of students. Nor should the student fail to realize the opportunity for self-development in the private drill afforded him by the professor of eloquence; and it is urgently recommended that every student should avail himself of the oratorical contests in class or in public. There is also another means of understanding oratorical rhetoric which is valuable, namely, the reading of both lay and clerical orations and seeing for himself how classical orators have applied Oratorical rhetoric in their personal acquirements in the art of persuasion. And since such research is necessarily restricted the student will find "The World's Famous Orations," pub-

lished by Funk and Wagnalls Company of New York, a valuable set of small volumes for his use, and at the same time very agreeable recreation reading. Nor should he fail to read the extracts given by Schleineger in his volume on "The Principles of Eloquence" and reflect upon his critical comments on each orator and on the selection chosen to illustrate the speaker's art.

What then should be the result of a thorough mastery of the definitions, rules and principles of the science; and a complete development of the skill in their application which is the art of oratorical rhetoric? The student will find that his long years of labor in the accumulation of chaotic material without organic law and without co-ordinated order will be brought into the cosmos of a co-ordinated order under the law of an organic whole. And perhaps I can make my meaning clear by the use of Michael Pupin's recent exposition of Newton's "Principia" and Maxwell's work on electric motion in the physical universe whether in the electron of the atom or in the luminous body on earth or in the starry heavens. As the dynamics of co-ordination brings cosmos out of planetary chaos and, therefore, as the Psalmist declares, "The heavens declare the glory of God; and the firmament sheweth His handiwork," so the spiritual dynamic co-ordination of Oratorical rhetoric brings from a mass of non-co-ordinated material, a chaos of universal knowledge, a beautiful cosmos of words, phrases, clauses, sentences and paragraphs expressing that knowledge co-ordinated under the law and order of a completed whole. And again as the electric force moves the electrons of an atom, or of the luminous body on earth or in the firmament and thus gives light and draws forth life so the psychological power of oratorical rhetoric produces through its eloquence the light of truth, the life of virtue, and the beauty of soul. And thus the student may qualify

himself to receive the gift of a sacred eloquence that convinces the intellect, moulds the will, and regulates the emotions of mankind; and through the sevenfold gifts of the Holy Ghost he becomes a dynamic power in the Spirit's work of teaching, illuminating, and sanctifying human souls.

Topical Outline of Chapter Five

Introduction: The four vital questions of the human soul: Whence, what, why, whither. The answer to each.

Part I. *What Oratorical Rhetoric is:* See definition given in lecture. Read: Aristotle's "Treatise on Rhetoric," English translation in Bohn's "Classical Library"; Cicero's "De Oratore," translated by J. S. Watson; Quintillian's "Institution of Oratory, Or the Education of an Orator," translated by J. S. Watson; Saint Augustine's "Treatise on Christian Doctrine."

Part II. *Rhetoric as an Art:* See lecture and quotations from Newman.

Part III. *Rhetoric as a Science:* See lecture. Read: Blair's "Lectures on Rhetoric and Belles Lettres"; Whately's "Lecture on Rhetoric"; Coppens, "Rhetoric" and "Oratorical Composition."

Conclusion: The Student's helps in self-development. Read: Schleineger's "Principles of Eloquence."

CHAPTER SIX

Oratorical Good English

We are told that the English language is spoken by approximately two hundred million people, is more universal than any other mother tongue; and therefore it is the most universal language among civilized nations. Moreover it is composed of a greater number, and of a more mixed variety of linguistic elements than enters into the formation of any other one speech; and therefore it has a wider scope in the expression of thought, volition and emotion of the human race; and contains more than two hundred thousand words, which may be constructed, arranged, and adorned by means of oratorical rhetoric in forms that can meet the demand of philosophic, logical, dogmatic, moral, apologetic and polemic eloquence. In its history we find that it has had a gradual growth and development from the middle of the thirteenth century during the hundred years of what has been called Early English; which continued in its cosmic power of absorption, co-ordination, and expansion in the Middle Period from thirteen fifty down to the end of the fifteenth century; when it passed into its Modern Period which began at the beginning of the sixteenth century and continues at the present day. Hence we may apply to our mother tongue Frederic Schlegel's words, "I consider the care of the national language, as at all times, a sacred trust. Every man of education should make it the object of his unceasing concern to preserve his language pure and entire; to speak it, so far as it is in his power, in all its beauty and perfection." And enlarging upon language as a means of communication with which mankind is en-

dowed the same author states regarding human speech in general, "There is no impiety in saying that it was scarcely in the power of the Almighty to confer on man a more glorious gift than language, by the medium of which He himself has been revealed to us; and which affords at once the strongest bond of union, and the best medium of communication." And of this gift to mankind Newman writes eloquently in his "Idea of a University," "If the power of speech is as great as any that can be named; if the origin of language is by some philosophers even considered nothing short of divine; if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience is recorded and wisdom is perpetuated; if by great authors the many are drawn up into unity, national character is fixed, a people speaks; the past and the future, the East and the West are brought into communication with each other; if such men are, in a word, the spokesmen and prophets of the human family, it will not answer to make light of literature or neglect its study; rather we may be sure that, as we master any language, and imbibe its spirit, we shall become in our own measure the ministers of like benefits to others, be they many or be they few, be they in the obscurer or the more distinguished walks of life; who are united by social ties, and are within the sphere of our personal influence."

In the light of this tremendously important fact in connection with human language in general, we must realize the relative dignity and value of the English language in particular for the communication of God's revelations to men. And the Sacred Orator can not, therefore, neglect his English for it is the material of his art of persuasion in teaching and in preaching. Nor is he different from other artists in this respect, for he must know his material and how to shape it to his designs. As the architect

is required to know the structural value of wood, of stone, and of steel that he may produce a building of strength, of durability and of beauty; so the orator must know words, sentences and paragraphs in their rhetorical value and oratorical construction and arrangement that he may produce an oration of persuasive force, of impelling power, and of magnetic beauty. And the painter, too, can not be ignorant of his oils and colors, nor the sculptor of his marble, if each is to attain the object of his art; any more than the speaker can be without knowledge of the flexibility and adaptability of the language, if he is to persuade men of truth, of virtue, and of nobility. Then also the orator can no more neglect the music of words, and their melodies and harmonies in the structure of oratorical good English than the musical composer can disregard the rhythm, the melodies, and harmonies of sound. Moreover the student should recognize that this knowledge, in the fine arts, of the material, of its use and of its scope in a specific art is not a mere technical mastery of its external scientific characteristics and measurements; it is this and much more. It is a soul consciousness within the artist himself manifesting itself in a refined taste, in a rational appetite for standard authority, and in a sound judgment in adaptation to design. Thus is it also with the oratorical artist who from childhood has had within his soul a cognitive consciousness of what word or group of words will communicate his ideas, cravings, and desires; then experience in his environment as he grows in maturity of soul in the nursery, in the home, in the school, and in his social life reveals to him the language that is good, bad, or indifferent. He distinguishes whatever is obscure, artificial and extravagant; he shrinks from the vulgar, the debased, and obscene; the harsh and unmusical in sound hurts him. In the degree that he is lofty in mind, noble in will and gentle and refined in heart, in that degree he

recognizes the true, the good, and the beautiful in language as in nature, in man, and in God. Such an one has an instinctive repugnance for whatever is common and unclean in the market place, and for whatever in the gay circles of society is inane, light, and shallow. For he recognizes that by his words he shall be judged by his audience, and by the character of a speaker's language is revealed the measure of his vulgarity or of his culture and refinement. And since the purpose of the art of eloquence is not passing amusement for popular applause; but rather the aim is to produce in his hearer permanent conviction, enduring character, and lasting delight in truth, in virtue, and in beauty; he considers good English to be that alone which conforms to his ultimate end. Hence he avoids violations of good taste in the use of barbarisms which are words and phrases excluded from Good English such as "afeared" for afraid, "unbeknown" for unknown, "ad" for advertisement, "a rotton deal" for a bad contract, and a "bum guy" for a disgusting fellow. And although one authority declares that the slang of today is the good English of tomorrow, the fact remains that private judgment or common use can not make it so; because every word and idiomatic expression to be good English must be subject to the decision of the supreme court of standard authors throughout the modern period, who establish in their art and in the aesthetic taste of their readers a good taste, which to violate means vulgarity, or lack of culture and refinement. Therefore an orator would violate good taste by using vulgarisms or gross forms of barbarisms which suggest profane or immoral associations; or by voicing improprieties which are words or phrases used in a sense not English, like "acceptation" for acceptance, or "accession" for access; or by solecisms that are constructions which do not convey a correct English meaning, such as are common in the misuse of "may,"

"can," "shall" and "will," "should" and "would." But the most dangerous violations of good taste are to be found in artificial and extravagant ornaments of style in which the figures of speech obscure, weaken or confuse the orator's expression of thought, of volition, or of emotion.

It is therefore quite evident that the student of eloquence should know what oratorical good English is. But when he seeks a complete definition he might attempt to include a summary of philology in the history of the English language such as may be found in Webster's Unabridged Dictionary written from a non-catholic point of view; or we might go to a shorter summary in Murray's Lessons in English revised by Lennox; but for our purpose it is sufficient to limit ourselves to the standard literary use of classic authors, and thus obtain a working definition for the orator, by which he can develop his taste and perfect the vocabulary which he has acquired in the past. Hence we define oratorical good English as the language of the present, the national, and reputable use in the modern period, from the beginning of the sixteenth century to our own day. The meaning of each of the terms of such a definition will enable the student to grasp the fundamental meaning of oratorical good English. The present use is the language of classic authors including public speakers of the past four hundred years whose words, construction, and ornaments reveal to the vast reading and hearing public truth, virtue, and beauty in philosophic, dogmatic, moral, apologetic and in polemic demonstration whether in literature or in eloquence. And by the national use of good English I mean the language commonly understood by a civilized people or nation. It is that form of the language in its philological character, and in its rhetorical and oratorical construction and adornment that in this modern period presents all objects of intelligence for the apprehension, the rational thought,

and the judgment of a vast multitude upon earth; which is capable of moulding the craving, the choice and the determination of the free will; and which has within it a world-wide emotional power that causes the human heart to desire, to be satisfied with, and to delight in every ray of truth, of virtue, and of beauty that radiates from the omniscient, the omnipotent, the all-beautiful God. And by reputable use is meant the language, construction, and adornment of literary and oratorical artists of standard reputation, of whom not a few the students will recall from his English course of the academy and college, whose influences have moulded hitherto his language in writing and in speaking; but I shall summarise only those authors whose prose compositions have given them rank among the immortals, whom alone nothing but ignorance and indifference can prevent in continuing their cultural power throughout the English-speaking world. There is Sir Thomas Moore, whose language Murray tells us was "the first good specimen of classical English prose," which, notwithstanding its adaptation to the age in which he lived, manifests the power of the language for self-revelation of a noble character, for manifesting in a magnetic form a broad and profound scholarship, for showing forth a most steadfast manhood, and for unveiling a heart that no cruelty could make callous. His "Letters" to this day convey personal messages to those who read them of inestimable value; his "Utopia" pictures an ideal of civil government that should have stemmed the tide of the eighth Henry's tyrrany, his "Edward Fifth" and "Richard Third" present the vices and virtues of those reigns; while the "Dialogue of Comfort" written in the days of his approaching martyrdom, proclaims a soul's grip of the eternal realities of life and the perfection of charity; and perhaps outside the fifty-third chapter of Isaias no human language has so adequately unveiled the sufferings of

Christ as his "Passion of our Blessed Lord." And we pass from the sixteenth century and Moore's present, national and reputable use by which he wrought so mightily in our mother tongue, we come to that "mirror of humanity," William Shakespeare, who in the seventeenth century "moulded the elements of the English language for the first time into one harmonious whole." What a revelation of the power of language we have in his histories such as Henry the Fifth and the third Richard; in his comedies as "Merchant of Venice," and the "Tempest"; and in his tragedies such as "Hamlet," "Macbeth," "Julius Caesar," and "Romeo and Juliet." For in the dramatic art of Shakespeare a creative force that brings a dead past into the living present; and that makes the warfare of humanity between virtue and vice an awful reality as it presents the Justice of God fulfilling itself upon earth applied to the characters and actions of men and women as though they were contemporary with us today. In the eighteenth century Joseph Addison raised himself in the Spectator Papers "to great literary fame by his ability as an essayist, and master of pure, elegant prose," of whom Samuel Johnson says, "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious; must give his days and nights to the volumes of Addison." And we shall get the great critic's meaning from Addison's essay on "Literary Taste" which says, "After having thus far explained what is generally meant by a fine taste in writing, and shown the propriety of the metaphor which is used on this occasion, I think I may define it to be 'that faculty of the soul, which discerns the beauties of an author with pleasure, and the imperfections with dislike.' But notwithstanding that this faculty must in some measure be born with us, there are several methods for cultivating and improving it; and without which it will be very uncertain, and of little use

to the person that possesses it. The most natural method for this purpose is to be conversant among the writings of the most polite authors. A man who has any relish for fine writing, either discovers new beauties, or receives stronger impressions, from the masterly stroke of a great author every time he peruses him; besides that, he naturally wears himself into the same manner of speaking and thinking."

However we have a definite object in the reading of classic writers of the modern period which is to absorb the influence of such authors that the Sacred Orator may grow in power to use the English language with its idiomatic construction and rhetorical adornment in his art of persuasion; that he may produce in writing and in speaking an eloquence that attracts mankind to think with the Church, to choose the paths of virtue, and to delight in God as the end and aim of his existence. And very naturally we turn to Cardinal Newman in the nineteenth century as the classic author most important for our purpose; in whose thirty-nine volumes we have a demonstration of a wide range of subects and of literary forms in which the universality of the English language for the communication of thought, of volition, and of emotion amazes the reader. Without going into an exhaustive critique of his works, it is necessary to point out those forms of production that manifest his rhetorical, oratorical, and artistic use of good English. In the "Grammar of Assent" there is given a sound philosophy of apprehension, of certitude, of inference, and of assent in relation to Natural and Revealed Religion. The language is simple, clear and convincing, with the least possible use of technical terms; which too often are lodged in the memory without being understood, because of our wretched dependence upon undeveloped summaries of a standard philosopher; and yet in Newman's rational exposition nought of the depth, or of scien-

tific exactness are sacrificed, and the meaning is unmistakable for the average intelligence. And though his "Development of Christian Doctrine" is so directed by his design to present what we may designate as the evidence of Catholicity; yet the student will find a remarkable demonstration of his thesis, namely, that the whole body of Catholic Dogma was given directly by our Blessed Lord to His apostles as a deposit of faith to be unfolded by the inherent infallibility of the Church as heretics denied or misinterpreted it. And the fact that when the great Cardinal submitted it to Rome the reply was "that since it was written and partly printed before he was a Catholic, it would come before the reader in a more persuasive form, if he read it as the author wrote it." Hence it should be included in the student's study of Good English because it will reveal to him the language needed today by modern audiences for similar exposition and evidential apologetics of infallible dogmas in presenting his dogmatic and moral theology. And the author himself states that his "Development" was not addressed "to theologians but to those who as yet are not even Catholics." And it is a well-known fact that Newman's eloquence brought a multitude of the English-speaking people into a state of mind wherein the gift of supernatural Faith was imparted to them by the Spirit of God. I can give but one brief quotation that relates to the whole deposit of dogma and moral taught by the Church: "When we consider the succession of ages during which the Catholic system has endured, the severity of the trials that it has undergone, the sudden and wonderful changes without and within which have befallen it, the incessant mental activity and the intellectual gifts of its maintainers, the enthusiasm which it has kindled, the fury of the controversies which have been carried on among its professors, the impetuosity of the assaults made upon it, the ever increasing responsi-

bilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have been broken up and lost, were it a corruption of Christianity. Yet it is still living, if there be a living religion or philosophy in the world; vigorous, energetic, persuasive, progressive; vires acquirit eundo; it grows and is not overgrown; it spreads out, yet is not enfeebled; it is ever germinating, yet ever consistent with itself." What a glorious confidence is born in our souls today by such eloquence? Here in America with a multitude of enemies in battle array, when antagonisms increase because of the aggressive victories of the "faith once delivered to the Saints," religious indifference and materialistic philosophy are striving to overwhelm us; such a picture of the past assures us of the triumph that is to come in the Catholocising of these United States that should result in the conversion of the English-speaking world. Truly it has been said of Newman's language, that it "has stamped the seal of beauty and of solidity on everything that has felt the touch of his wonderful genius." And who has failed to recognize the influence upon education of the Cardinal's "Idea of a University" with its formative power in literary art; who but those that are without good will and intelligence can turn aside from "The Present Position of Catholics," or from the marvelour self-revelation of the Apologia Pro Vita Sua unparalleled except by the "Confessions" of Saint Augustine, and Boswell's "Life of Johnson," or from the "Historical Sketches" without an irreparable loss to his oratorical style and to his mastery of the language? I do not believe that I shall be accused by those who know Newman of an approach to the extravagant rhapsodist when I declare that in his English we have a miracle of art in his language, construction, and adornment. And assuredly that student of eloquence who follows the way of Cardinal

Newman's art even though he is not endowed with a like genius, will be able to write and to preach with such eloquence that will glorify God, and honor himself in saving souls. For the moulding influence upon his style and his language will be that of the classic author who has lifted modern preaching from contempt and placed it among the finest of the fine arts, in persuading human souls of truth and of virtue from which flowers a beauty of character that gives joy to the Angels in heaven. Such indeed has been the fruits of the Catholic Sacred Orations of Newman "On Subjects of the Day," of "Sermons Preached on Various Occasions," and in his "University" and even in the "Parochial Sermons," the last of which, written before he became a Catholic, reveals the leavening influence of Catholic truth upon those who in alien systems of religion have good will as truth seekers. The unity, coherence, emphasis, clearness, force and elegance in those sacred orations are wrought by his magic style, and indicate to us the power of oratorical rhetoric upon good English in an eloquence that convinces the intellect, while at the same time it moulds the free will of man, and regulates human emotions. Then the student need but turn to the "Dream of Gerontius" to see what the artist can do with the language in its capability, through the kindly light of the great preacher's verse, in leading us through the dark valley of the shadows of death to the throne of the Particular Judgment. Could art in any language excel his description of death, of the soul's consciousness of falling into seeming utter nothingness, of motion more swift than the radio sound driven by the electric wave of the electron, or of the unspeakable agony of the soul's separation from the body, or of that frightful discord of the devils in contrast with the harmony of the music of the angels, or of the sweetness of the guardian angel's companionship, and of the final triumphant peace and rest of the old man's

admission into purgatory? It is the sublimity of the literary art of the Italian Dante living once again in the English Newman.

However, I recognize the difficulty of the seminarian. His memory is stored with scholastic philosophy, and dogmatic and moral theology; he has his other subjects to master, and in the demand for Priests forced upon his Bishop by ever increasing opportunity for the harvest of souls, his four years may at any time be shortened: these and the natural sloth of human nature present him with a grave difficulty of taking advantage of Newman's formative influence by constant reading. Nevertheless, this course in eloquence provides him with an opportunity for making his other studies of practical value in his preaching; and if he is imbued with the right ambition, and with a sincere zeal he will at least find a way of such development in Good English that what he writes and preaches will not be barren and unfruitful, and he will have acquired such skill and material that his future labors will prove less burdensome and more efficient. He will find himself while reading Newman in the personal companionship of a classic author of the modern period, at times consciously and at times unconsciously his self-development grows into eloquence, and thereby he enjoys the satisfactions and delights that come with it. For he not only increases his vocabulary of good English, and develops his mastery of oratorical construction, and multiplies his beauty of oratorical adornment; but he reaches the depths of thought and lifts himself to the heights of noblest expression that result in an aesthetic taste which enables him to become an artist in the language and to produce in writing and in speaking orations replete with music and beauty. But above and beyond this subjective development are the objective effects that give the sacred orator greater satisfaction and delight. For his teaching

and preaching will cause tears of contrition, love of virtue, and a longing for the Beatific Vision of eternity. And he will understand the meaning of St. Paul's words, "We speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world unto our glory; which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory. But as it is written: 'That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him'; but to us God hath revealed them, by His Spirit." And such are the things that the English language can express, and you will find in your expression of them the satisfaction and delights of true eloquence.

Topical Summary of Chapter Six

Introduction: The wide scope and content of the English Language: (*a*) English speaking people; (*b*) Number of words; (*c*) Quote Schlegel on National Language and Origin of Language; (*d*) Quote Newman on The Power of Speech.

Part I. *The Sacred Orator's knowledge of the English Language:* (*a*) Characteristics of its words, constructions, and adornments; (*b*) Violations of Good Taste. See lecture and give detail.

Part II. *What Oratorical Good English is:* (*a*) Give definition from lecture; (*b*) Present use; (*c*) National use; (*d*) Reputable use. See lecture and give detail of entire Part II.

Part III. *How to acquire Oratorical Good English:* (*a*) By constant reading of classic authors of the modern period; (*b*) Select for reading in class a passage from an author of each century.

Conclusion: Cardinal Newman's literary and oratorical good English: (*a*) Value to the Sacred Orator; (*b*) Prepare a reading from his Catholic Sermons for training in reading aloud; (*c*) Give complete details of lecture concerning Newman.

Compare: Saintbury's "Specimens of English Prose Style."

CHAPTER SEVEN

Oratorical Diction

The seminarian, in his childhood, learned his eight parts of speech, and the simpler construction of his mother tongue; and then came the science of grammar with its definitions, rules, and principles of syntax. He was trained in the correct manner of expressing his rational thought, of conveying his volitional craving, and of revealing his emotion; and later the science of rhetoric developed him to become more skillful in choosing the better word for self-expression; more apt in constructing and arranging his phrases, clauses, sentences, and paragraphs in writing and in speaking; and as he grew in the art of rhetoric he made conscious or unconscious choice of the good or better, of the strong or stronger, of the mild or the more fervent modes of expressing that which was within his soul. And now that he is completing his study and training in eloquence he should recognize the importance of a thorough understanding of oratorical diction.

In the former lecture we considered the three uses of Good English, which form a threefold governing principle in the choice of language in the art of eloquence. Each word, each construction, and each arrangement must conform to the present, national, and reputable use; if it is to produce idiomatic good English. The concept or percept and its predicate verb is required to be as definite in expression as in the mind of the speaker; the noun and the verb should be not only identical wth the idea, but also univocal in meaning; and, as far as possible, the symbols of thought should be adapted to the understanding of the hearer. So also the qualifiers of both subject and predicate

should be chosen with the aim of restricting or expanding the thought conveyed to the hearer's soul exactly as it is in the soul of the speaker. We may affirm that the beautiful is essential unity, order, and harmony of being both subjective and objective; or we may declare, whether we consider the beautiful within the soul of man or in the external world; we shall find that essentially it consists of unity, order, and harmony. But diction is not confined to the selection of words; for it extends to the idiomatic grouping and to the artistic arrangement of all the phrases, the clauses, the sentences, and the paragraphs of the entire oration. In phrasal diction there is a choice and grouping of words, which clausal diction embodies in the clause preparatory to the formation by sentence diction of short and long, open and periodic sentences. And the student should recognize that in the making of a paragraph each of such sentences should have a balanced proportion with the other, because his idiomatic expression in the English language, by the laws of rhetoric and by the demands of eloquence, must include unity, coherence, emphasis, clearness, force, and ease or elegance. The long and short sentences in rhetoric are the same in structure as in grammar with the difference that eloquence requires that both should be moulded artistically to help in the persuasive power of the paragraph. And the same is true of the open and of the periodic sentence, the former of which completes the expression of its meaning at one or more points before the end; and the latter suspends its full meaning until the last word of the sentence. Both of these also should be balanced in the paragraph; because if either is repeated too often its monotony would sacrifice one or more qualities of style, and result in defects of eloquence. However paragraphic diction is most important in English; for while Saintsbury ("Miscellaneous Esseys") states, "The sentence is the unit of style;

and by its cadence and music, as well as by the purport and bearing of his sentences, the master of style must stand or fall"; nevertheless Earle ("English Prose") declares, "The triumph of modern art in writing is manifested in the paragraph. The glory of Latin composition must be looked for in the great sentence which occasionally occurs; the glory of the French and English lies in the subtle combination of the sentences which make the paragraph." Hence paragraphic diction may be defined as a choice of a fundamental idea involving a co-ordinate volition and emotion; and a grouping of sentences in balanced arrangement so as to convey perfectly a full revelation of the basic idea, and its inherent volition and emotion. The fact is that the relation and function of form to matter, of soul to body, or of seed to the full-grown tree, such are the relation and function of the fundamental idea to the paragraph. For as it is the life principle within the seed that produces the tree in its entirety; so also the fundamental idea with its intrinsic volition, and emotion produces by means of its phrases, clauses, and sentences the complete revelation of the developed paragraph, in which there should be not less than three sentences; and as many more as the complete revelation of the basic idea, volition, and emotion demand. Permit me to quote a paragraph from Cardinal Newman's "Idea of a University," which will illustrate my meaning, "A great author, gentlemen, is not one who merely has a copia verborum, whether in prose or verse; and can, as it were, turn out as he will any number of splendid phrases, and swelling sentences; but he is one who has something to say and knows how to say it. I do not claim for him, as such, any great depth of thought, or breadth of view, or philosophy, or sagacity, or knowledge of human nature, or experience of human life, though these additional gifts he may have, and the more he has of them the greater he is; but I ascribe to

him as his characteristic gift, in a large sense, the faculty of expression. He is master of the two-fold logos, the thought and the word, distinct but inseparable from each other. He may, if so be, elaborate his composition, or he may pour out his improvisations; but in either case he has but one aim, which he keeps steadily before him, and is conscientious and simple minded in performing. That aim is to give forth what is within him; and from his very earnestness it comes to pass that, whatever be the splendor of his diction or the harmony of his periods, he has with him the charm of an incommunicable simplicity."

But the student will understand what we have taught in our lecture up to this point more perfectly, if he will grasp and will apply in his writing and speaking the properties of oratorical diction. For they should govern him in the choice of each word, of each construction of his phrases, clauses, and sentences; and in their arrangement in every paragraph of his written oration; and, as the habit is formed, he will find that without conscious effort the same properties will control his oral delivery. Nevertheless it is most important in this matter that mechanical memory should be avoided; for once the art of such production is mastered, his fluency of thought instinctively will pour forth that which is within his soul from his logical and philosophic memory under the law of the association of ideas, of volitions, and of emotions in a spontaneous and living reality unknown to mechanical elocution, which is invariably destructive of true eloquence. The first of these properties of oratorical diction is the property of derivation which is the principle that governs the choice of a word with a meaning derived from its root or stem, which with the added significance acquired in use, expresses a thought, a choice and an emotion of the orator's soul. We have in one of Newman's "University Sermons" on "Human Responsibility" an example in his presenting

the meaning of temptation as a test of freedom: "The original temptation set before our first parents, was that of proving their freedom, by using it without regard to the will of Him Who gave it. The original excuse offered by them after sinning was, that they were not really free, that they had acted under a constraining influence, the subtlety of the tempter. They committed sin that they might be independent of their Maker; they defended it on the ground that they were dependent upon Him. And this has been the course of lawless pride and lust ever since; to lead us, first, to exult in our uncontrollable liberty of will and conduct; then, when we have ruined ourselves, to plead that we are the slaves of necessity." Then let the student note well the property of formation which is the principle of the construction and arrangement of phrases, clauses, sentences, and paragraphs in accord with the six qualities of style, namely, unity, coherence, emphasis, clearness, force and ease or elegance. And he will understand this definition in a paragraph from the same volume of Newman in treating of "Natural Religion" as follows, "When, then, religion of some sort is said to be natural, it is not here meant that any religious system has been actually traced out by unaided reason. We know of no such system, because we know of no time or country in which human reason was unaided. Scripture informs us that revelations were granted to the first fathers of our race, concerning the nature of God and man's duty to Him; and scarcely a people can be named, among whom there are not traditions, not only of the existence of powers exterior to this visible world, but also of their actual interference with the course of nature, followed up by religious communications to mankind from them. The Creator has never left Himself without such witness as might anticipate the conclusions of reason, and support a wavering conscience and perplexed faith. No people,

to speak in general terms, has been denied a revelation from God, though but a portion of the world has enjoyed an authenticated revelation." And finally we have the property of aesthetic taste or the principle of oratorical choice of the artistic form of revealing the true, the good, and the beautiful; or their opposites, namely, the false, the bad, and the ugly. When Newman is preaching on the just man, as we see in "Sermons on Various Occasions," on the theme "He shall be like a tree that is planted near running waters, which shall bring forth its fruit in due season" he demonstrates the property of artistic taste, thus, "This spiritual plant of God is placed by the running waters; it is nourished and recruited by the never-failing, the perpetual, the daily and hourly supply of their influences. It grows up gradually, silently, without observation; and in proportion as it rises aloft, so do its roots, with still less observation, strike deep into the earth. Thus it determinately takes up its habitation in one place, from which death alone shall part it. Year by year it grows more and more into the hope and the posture of a glorious immobility and unchangeableness. What it has been that it shall be; if it changes, it is growing into fruitfulness and maturing in its fruit's abundance and perfection. Nor is that fruit lost; it neither withers upon the branches nor decays upon the ground. Angels unseen gather crop after crop from the unwearied never-failing parent, and carefully store them up in heavenly treasure houses. Its very leaf remains green to the end; not only its fruit, which is profitable to eternal life, but its very foliage, the ordinary dress in which it meets our senses, its beautiful coloring, its rich yet delicate fullness of proportion, the graceful waving of its boughs, the musical whispers and rustlings of its leaves, the fragrance which it exhales, the refreshment which it spreads around it: all testify to that majestic, serene beneficence which is its very nature, and

to a mysterious depth of life which enables it to give out virtue, yet never to have less of it within." To develop such refinement of aesthetic taste the student should develop an artistic and discriminating diction of rhetorical adornment which will render his eloquence fascinating to his hearers, and give his teaching and preaching such a moulding influence over the souls of men that his fruit will be stored by the angels in the treasure house of God for all eternity.

And it is by the artistic skill derived from the derivitive, formative, and aesthetic taste of oratorical diction that he becomes a master of English style in the construction of his sentences. He must recognize that his oratorical sentence includes something more than its grammatical correctness, which of course is essential; its very definition will manifest that a sentence which satisfies the art of persuasion must not only contain an object for the apprehension of the mind, a term for logical reasoning, and one of the notes for the formation of a judgment; but it must present the object, the term, and the note in words that influence the will as well as the emotions. Hence we define the oratorical sentence as a group of words, or of phrases and clauses that expresses a thought of the mind, an act of the will, and a feeling of the emotions. Two oratorical sentences from the same paragraph from Cardinal Newman will illustrate the three-fold revelation of the orator's soul. In the first we read, "Every one is made for his day; he does his work in his day; what he does is not the work of any other day, but of his own day; his work is necessary in order to the work of that next day which is not his, as a stepping stone on which we, who come next, are to raise our own work." Note well the act of the speaker's mind in the clause, "Every one made for his day"; an implied resolution in "his work is necessary in order to the work of that next

day which is not his"; and the revelation of a desire of his emotions in, "as a stepping stone on which we, who come next, are to raise our own work." Note also that the aim of his diction is to cause the same thought, the same resolution, and the same desire to arise in the souls of his hearers. In the second sentence we find the same activities with the same aim which reads, "God in His great mercy grant, by the sacrifice of the Immaculate Lamb, once made on the Cross, daily renewed at the Altar, through the intercession of His dear Virgin Mother, for the merits of all Saints, especially those connected with this Diocese and College: God the Holy Trinity, Father, Son, and Holy Ghost, grant us, with unselfish hearts and pure love of Him; ever to aim at His glory, and to seek His will, and to ask for His grace, and to obey His word, laboring according to our strength, laboring to the end; as he did, the dear friend whom we have lost; laboring to the very end in humility, diligence, and love." Is not such a sentence replete with vitality and eloquent persuasion? However we know that the oratorical sentence is of two kinds, namely, the periodic and open; neither of which can be neglected. The periodic oratorical sentence is a group of words or of phrases and clauses whose complete expression of thought, voliton, and emotion is suspended to the end of the sentence; and it has three qualities which are the quality of suspension in which the three-fold activity of the orator's soul is withheld until the completed subjective activity is expressed; and the quality of sustained attention which keeps the hearer's thought, craving, and emotion centered upon each element of the periodic sentence throughout the full development of the expression; and finally, the quality of concentration which is the focusing of the hearer's interest, craving and, feeling centered upon the meaning, the rhythm, and cadence of the periodic sentence. In Newman's sermon on the "Sec-

ond Spring" we have a periodic sentence which demonstrates its character and its qualities: "The Roman conqueror shed tears over Carthage, for in the destruction of the rival city he discerned too truly an augury of the fall of Rome; and at length, with the weight and the responsibilities, the crimes and the glories, of centuries upon centuries, the Imperial City fell." But an oration made up of periodic sentences alone would become like the blows and the noise of an anvil wearisome to the speaker and tiresome to the audience. Hence the need of the oratorical open sentence, whose chief expression of the thought of the mind, the act of the will, and the feeling of the emotion is relatively complete at one or more points before the close of the sentence. We must also recognize the intrinsic properties of the open sentence which give the orator a valuable means of self-expression. The property of significance which is a pregnancy of meaning, of craving, and feeling which can be conveyed only by the expansion of expression. Newman's longer sentences are marked by this asset in his eloquence. Then the property of expanded qualification reveals the fullness of understanding for the broader comprehension of the hearer by means of the adjective and adverb; and the adjective-phrase and the adverbial-phrase; while the property of expository development is the explanatory enlargement of soul expression by means of co-ordinate and subordinate clauses. It therefore becomes evident to the student that his training in eloquence which gives him artistic skill in oratorical diction calls for very close attention to each word, to the construction of every phrase and clause; not only with regard to the rhetorical power of self-expression, but also in relation to the cumulative effect upon the hearer in fulfilling the design of the art of persuasion. And, indeed, without such discriminative diction applied to the sentence, and to the structure, the value of

the oratorical paragraph must inevitably be impaired; and a defective paragraph results in inefficient eloquence. And since the oration in English depends upon the oratorical paragraph for its classic character; and since the paragraph is the unit wherein the noblest genius of the language is manifested, the student needs to leave no detail of his art of expressive eloquence to impulse or to superficial consideration. At the very foundation of his writing and speaking he should understand the oratorical paragraph, which we may define as a group of oratorical sentences organically related in expressing a fundamental idea in its complete, intellectual, volitional, and emotional significance. That this approximate definition may become intelligible we analyze it to bring out its three inherent properties in its organic unit. Let each student by introspection reflect upon the three activities of self. He finds self in a relation to God, and it is a personal relation; therefore he states I know Him, I choose Him as my last end, and I love Him; and there are three activities organically one in his ego, namely, cognition, resolution, and emotion. So also in the paragraph there are the property of rational intelligence whereby he apprehends an object, reasons upon that object, and forms a judgment of that object; then follows the property of volition in which there is a craving, a choice, and a resolution regarding the object by the same individual; and finally there is the emotional activity of desire, satisfaction, and delight in the object. Hence we may conclude that every oratorical paragraph must contain in the unit idea the properties of intelligibility, moral volition, and emotional feeling; if the oration is to accomplish the design of eloquence which is to convince the intellect, mould the free will, and regulate the emotions of the human soul. Consequently the student should take great pains in the selection of the topic sentence that expresses the fundamental

idea; and which is placed for emphasis at the beginning or at the end of a paragraph; or, for the sake of variety, in the middle of the paragraph. Moreover in the production of the oratorical paragraph the principle of organic structure which arranges the sentences in a harmonious combination, in a philosophical or logical order that develops the complete expression of the fundamental idea; the property of proportion which balances long and short, periodic and open sentences in artistic form; which in turn by the principle of continuity it reveals each element of the organic unity in the full expression of the fundamental idea.

The student will find in the analytical study of Newman's paragraphs a demonstration of the oratorical paragraph that will be at once a pleasure and a moulding inspiration in his writing and speaking. Of the wealth of illustration found in his eloquent sermons I must limit myself to the following from those preached "On Various Occasions" and on the theme "Omnipotence in Bonds" in which he says, "The Word was made flesh, and dwelt among us"; "this is a glorious unsearchable, incomprehensible truth, on which all our hopes of the future depend and which we have now been commemorating. It is the wonderful economy of redemption, by which God became man, the Highest became the lowest, the Creator took His place among His own creatures, Power became weakness, and Wisdom looked to men like folly. He that was rich was made poor; the Lord of all was rejected: "He came to His own, and His own received Him not." This I say is the grand mystery of the season, and this is the subject on which I now propose to make one remark." We have in this dogmatic paragraph the fundamental idea placed at the beginning in a quotation from revelation: "The Word made flesh, and dwelt among us." The intellect is concentrated on the "glorious, un-

searchable, incomprehensible truth," while the craving of the will is stirred by "on which all our hopes of the future depend"; and then the full significance of the fundamental idea is revealed in contrasting the Word as God, the Highest, the Creator, Power, Wisdom, the Lord of all with man, lowest among His own creatures, weakness, folly, rejected; and in this contrast the Incarnation of God, the Son, is brought home to us in the economy of our redemption in a very real and understandable manner while at the same time there is a powerful effect upon the emotions. The last sentence of the paragraph is a good example of the Cardinal's way of binding his paragraphs together by means of his transitional diction, "this I say is a grand mystery on which I propose to make one remark." And that remark constitutes his next paragraph which is a philosophic exposition of the Being of God, and also conveys to the student the oratorical paragraph made by the Sacred Orator's incomparable artistic skill in oratorical diction. Note well the fundamental idea with its fullness of meaning made clear for the mind, its magnetic power in influencing the will, and its emotional appeal in its beauty which his readers comprehend long after the music of his voice is hushed, the expression of his countenance is gone, and the quiet dignity of his delivery are absent. "I say then, my Brethren, consider what the Divine Being is, and what we mean when we use His name. The very first idea we have of Him, if we make the Creed our guide is, Omnipotence; 'I believe in God, the Father Almighty.' And if your wish is to enter into this idea of Omnipotence, and investigate what it is, trace it back into the further mystery of the past eternity. For ages innumerable, for infinite periods, long, long before any creature existed, He was. When there was no creature to exercise His power upon, still He was omnipotent in His very Essence, as being not sovereign merely;

but sole, as the One Being without any greater, less, or equal; full of all resources within and in need of nothing, and though infinitely one yet being at the same time a whole infinite universe, as I may say, in Himself; so much so that the breadth and the depth, and the richness and the variety and splendor of this created world which we behold, is simply nothing at all, compared to the vastness of that Ocean of perfection which lay concentrated in the intensity of His unity. A king of this world, though a sovereign, though an autocrat, depends on his subjects; but the Almighty God is absolutely and utterly free from any necessary alliance with His creatures. He is complete in Himself, for this reason if for no other, that He existed for everlasting ages before any one of them was, and was able to do without them for a past eternity, and then created them out of nothing. He borrows nothing from them; He owes nothing whatever even to the highest of them; they, on the contrary, owe to Him that they even are able to remain in their own proper nature; and derive from Him, moment by moment, every pulsation of their life and every ray of such glory as they possess."

But I do not wish, gentlemen, to confine your attention too closely to the persuasive power of our mother tongue through the application of oratorical diction to the choice of words as symbols of self-expression and to the selection of more revealing modes of the construction of the paragraph; because that would rob you of the diction of oratorical adornment, which is the chief charm and beauty of your style. If a seminarian has done his duty, he has stored up a comprehensive knowledge of God, of the mutual relations of God and man, and of the wonderful power of sanctifying grace; his mind is enriched by the axioms of philosophy, and the facts of history; he knows canon law, and the ceremonies of the Mass; but how does he know? Is it as the philosopher, the rationalist, the

deist, or as the academic instructor? If he does then indeed is he well equipped for the translation of his scientific knowledge through eloquence. He is prepared to make that knowledge a vital message of salvation to the souls of men in the revelation of a personal God in intimate personal relationship with the individual; an inward principle of thought and of action in human conduct; and a life giving power of language that will bring faith and hope and charity into a world of religious indifference, without hope on the brink of universal despair, and whose heart has grown cold with the chill of death. How did it come to pass that it was the poet rather than the philosopher, the orator rather than the scientist that made the abstract, concrete, ethical principles, the habits of virtue, and aesthetic emotions, the quickening affections of generation after generation in the culture of civilization? It was the oratorical diction of the figure of speech that caused Saint Thomas' summary of philosophy and even his summary of theology to be an eloquent power in his sermons; it was Dante's adornments of language that spread abroad his scholastic philosophy and his Catholic Theology as living realities of thought and of life. Who that has read the Divine Comedy has failed in grasping the awful justice of God in Hell, or has not realized the Divine Mercy in Purgatory, or has not had some foretaste of the bliss of the Beatific Vision in Heaven? Most truly he who has eyes to see the beautiful imagery of the Holy Scriptures, both in the Old Testament and in the New, is conscious of the persuasive power of the written Word of God because of its ornaments of words, of construction, and of arrangement. From Genesis to the Apocalypse the Bible is a divine scenario of revelation. Hence, as no other book ever written, the Bible has been read, has been translated into all historic languages; and has inspired the art of literature and the lives of men;

because its adornments have rendered the truth, the virtue, and the beauty of its pages pleasing to the aesthetic taste of the human soul. The student will come short of efficient preaching in the degree that he fails in his oratorical diction of such ornaments of his language as the subject, or occasion, or audience demand. Does his subject require the choice of the figures of speech from the cosmic universe with its sun, moon, and stars; or from the earth with its lofty mountains, green valleys, flowing streams, and broad oceans with their unfathomable depths; or does the occasion call for homely pictures from the shop, and from the industrial activities of production; or does his audience invite the portrayal of truth, or of virtue, or of beauty in the realms of history, of literature, and of the fine arts? Whatever be the demand for the adornment of his speech he must not overlook the fact that the soul of his hearer awaits the music of the English language. The harsh word, the discordant combination of sounds, the false note, or the defective pitch of tone may render his eloquence the noise of sounding brass or of tinkling cymbals; while on the other hand the music of his words, the melody of his construction, and the harmony of his combinations may carry his messages to the souls of men so that thirsty minds may drink of the pure streams of truth, sin laden souls may be wooed into a contrition that invites the Mercy of God; and dead hearts may quicken once more in the sanctifying grace of the Fire of Love. I do not need, gentlemen, at this time to give illustrative examples to make my meaning clear; for you will find them pointed out in the lecture on Oratorical Ornaments. However, I wish to emphasize the fact of the importance of your developing your oratorical diction of those adornments; because it is not by imitation, nor by artificial and unnecessary flowers of speech that you will grow in the art of persuasion, nor is it by

defective analogies and unnatural antitheses that you will accomplish the end in view. Without doubt you should avoid a multiplication of figures in any one oration, and usually those chosen should be confined to the introduction, or to the narrative, or in climatic beauty in the conclusion. Seldom should they appear in the demonstration or in the refutation, which are the divisions of the oration which persuasion demands shall be pre-eminently addressed to the intellect, though never without their effect upon the will, and the emotions.

Definitions and Exercises of Chapter Seven

I. Oratorical Diction is the choice of a fundamental idea involving coordinate volition and emotion; and a grouping of sentences in balanced arrangement to convey perfectly the full revelation of the basic idea with its inherent volition and emotion. (Demonstrate from the quotation from Newman on "A Great Author," etc.)

(*a*) The Property of Oratorical derivation is the choice of each word with a meaning derived from its root or stem, with its added significance. (Quote Newman and demonstrate: "The Original Temptation," etc.)

(*b*) The Property of Oratorical Formation is the principle of construction and arrangement of phrases, clauses, sentences, and paragraphs in accord with the six qualities of style, namely, unity, coherence, emphasis, clearness, force, and ease or elegance. (Quote Newman on "Natural Religion," and demonstrate.)

(*c*) The Property of Æsthetic Taste is the oratorical choice of artistic adornment that reveals the beauty, grandeur, and sublimity of truth, of virtue, and of the last end or motive. (Quote and demonstrate from Newman's "A Tree Planted Near Running Water.")

II. The Oratorical Sentence is a group of words, of phrases, and of clauses that express a thought of the mind, act of the will, and a feeling of the emotions. (Quote the two sentences from Newman in your demonstration of the definition.)

(*a*) The Oratorical Periodic Sentence is a group of words, phrases, and of clauses whose complete expression of thought, volition, and emotion is suspended

to the end of the sentence. (Note well the qualities of suspension, sustained attention, and concentration of both speaker and hearer. Demonstrate from periodic sentence given from Newman on "The Imperial City Fell.")

(*b*) The Oratorical Open Sentence is that whose chief expression of a thought of the mind, and act of the will, and a feeling of the emotions is relatively complete at one or more points before the close of the sentence. (Note well its properties of significance, expanded qualification, and expository development. Select a sentence from Newman for your demonstration.)

III. The Oratorical Paragraph is a group of oratorical sentences organically related in expressing a fundamental idea in its complete intellectual, volitional, and emotional significance. (Note well the intellectual properties of cognition, reasoning, and judgment; the volitional properties of craving, choice, and resolution; and the emotional properties of desire, satisfaction, and delight in the soul of the orator revealed to produce the same in the soul of the hearer. Note also the place and function of the topic sentence; and the principles of construction and arrangement. Quote and demonstrate from Newman on "Omnipotence in Bonds"; "The Word Made Flesh" and "The Divine Being.")

IV. Oratorical Diction in relation to the rhetorical adornment of the paragraph, and of the entire oration. (Select Biblical ornaments of style from references in Chapter Four: "Style": "Ornaments." Contrast Saint Thomas in his Summas with his Sacred Orations. How does Dante in his "Divine Comedy" render Catholic Dogma and Moral and Scholastic Philosophy concrete principles of thought and of human action?)

CHAPTER EIGHT

Oratorical Delivery

We have devoted, hitherto, our attention to the soul development of the Sacred Orator, as the chief instrument of sacred eloquence. And emphasis has been laid upon the seminarian's self-development. It is not so much what his curriculum provides for him, so long as it is that which the Church requires; but it is chiefly what the student does for himself; it is not so much how well he is taught and trained, but how far he goes in his own interior development of soul and character. This self-culture is a refined growth of his intellect in its energies of apprehension, of reasoning, and of judgment; of his will in its power of craving, of choice, and of resolution; and of his emotion in its aesthetic capacities of desire, satisfaction, and delight. The seminarian should recall also that he is indwelt by that Holy Spirit, Who has infused into his soul at Baptism and strengthened in Confirmation, and has perpetuated throughout his life in sanctifying grace seven-fold supernatural qualities. In his intellect the qualities of spiritual cognition, understanding, and wisdom; in his will the qualities of counsel and fortitude; and in his emotion the qualities of piety and holy fear. Moreover the supernatural vrtues of faith, of hope, and of charity have been developed by his prayer, meditation, and worship; and, by the constant use of the sacraments of Penance and Holy Communion, the student has prepared himself for the consecration of Holy Orders, and for the responsibility of the Sacred Orator. The question now arises what then remains to be done?

And the answer comes that there lies before him the development of the body as the soul's instrument in the delivery of his message. There must be an artistic cultivation of the voice and of physical action, if the student is to attain to a high degree of eloquence. Remember the Son of Mary on the Mount of Beatitudes, Whose eloquence of soul was manifest in a perfect voice with the perfection of action. We may conceive of the music of His voice from a few passages of Holy Scripture, which we may apply to His Messianic Constitutions proclaimed to the Apostles and to the disciples who had ascended with Him into the solitude of a plateau amid the mountain tops. To which we may apply the prophecy of Isaias given us by Saint Matthew, "He shall not contend, nor cry out, neither shall any man hear His voice in the street. The bruised reed he shall not break; and the smoking flax he shall not extinguish; till He send forth judgment unto victory." There is no clamor in His utterance, no discordant noise in His proclamation of the New Law; it is the Voice of authority, rich in its musical tones, full of sweet melodies in His beatitudes, and complete in the harmony of His moral doctrine. As upon this occasion, so at other times in His preaching, His voice is modulated to the key note of His message. He speaks as the Good Shepherd with all the beauty that love inspires; and therefore His sheep know and obey His voice, and flock to Him. In majestic tones He rebukes the Pharisees, and they hate Him; He gives the Apostles His farewell instructions; and the very music of His voice stills within them tempests of doubt and of despair, and fills them with hope and confidence. It was such music of His voice that called forth Lazarus from his tomb, and which one day as He assures us, will reach all our beloved dead and allure them from the grave into eternal life. Nor should the student fail to realize the majesty, the dignity, and the grace of His action. The

poise of His body, the gesture of His arms and hands, the expressions of His Face, the revelations of His eyes, such as brought erring Peter to tears of contrition; all combined to make His hearers exclaim, "Never did man speak like this Man." For none but the Perfect God-Man could have made the human voice and bodily action such instruments of the eloquence of truth, of virtue, and of beauty. And none but the orator who has the supernatural gifts of faith, of hope, and of charity as dominating habits of the soul and has brought his body into subjection to the Spirit; and has attained to Christ-like love for souls can possibly reach the eloquence of the voice and of action that will render his art of persuasion what it ought to be in his teaching and preaching. It will be, therefore, at once evident to the student that such is his own personal work. None can do it for him because it is a spiritual self-development through the use of sanctifying grace. But there is a subjection of the body to the soul of an orator in which he may be trained or helped by instruction; and that is in the knowledge of the speech organs, in the production of vocal sounds, and in physical action. To these we now give our attention.

As language is the material for the expression of thought, volition, and emotion; so air is the physical basis of speech sound. The vocal organs form a simple instrument for the voice; which is like both a flute and a harp, because it has both phonetic channels and string-membranes for the vibration of sound waves. The diaphragm is the controller of the organs of speech in the regulation of the air inhaled into the lungs, which constitute a sort of bellows that are filled at their lower expansion. And from the lungs the diaphragm exhales the air through the wind pipe into the larynx, which rises over a half-inch space, and passes through the vocal bands in producing speech sounds; which in turn strike the roof

of the mouth, the sounding board, in giving forth distinctive vocal tones by means of the tongue, the teeth, the palate, and the nose. In this connection the student is advised to study the "Guide to Pronunciation," section II on "Phonetic Principles" and the diagrams of the speech organs given in Webster's "New International Dictionary of the English Language," and practice the exercises in Fulton Trueblood's "Essentials of Public Speaking" (Ginn and Company). There he will find the correct vocalization of the vowel sounds, which are "the open, sonorous sounds of a language, formed by the modification of the voice or vocal tone in the oral cavity; but without the audible friction or stoppage which characterizes the consonant." And the correct sound and quality of tone of a, e, i, o, u; whose measure and flute-like purity constitute the music of the voice. Moreover, the consonants have their distinctive use in vocalization. They "are the less sonorous sounds of language, formed either with the complete closure or decided obstruction of the oral passage. They differ widely in character, in grading from those which, formed with complete closure, have almost no sound in themselves and hence most characteristically consonantal, as p, t, k, to those that are more sonorous; and hence are most nearly like vowels, as l, n, r, w." Obstruction in the voice channel is the essential feature, and the breath current in any case may or may not be voiced. The form and place of the vocal organ in obstruction mainly distinguishes one consonant from another. Unlike the Romance languages the English requires distinct enunciation of all oral consonants in harmony with the vowel sound of the syllable. Most defects in oral delivery are due to imperfect vocalization of the consonant. Hence the student should pay close attention to the quantity, the accent, and the glide in the pronunciation of each syllable. He should master the distinctive characteristics of English pronunciation in the use of

the speech organs; as Webster says, "Every language has certain characteristics of pronunciation which give it distinctive phonetic character. In English, the tongue when articulating is characterized by laxity. It is not made so tense as in many other languages, as the French, for instance. In articulating the front vowels it is not pushed so far forward; nor in the back vowels, drawn so far back. There is also a constant tendency to lower and flatten the tongue, hollow the front of it more or less, like a spoon, and to draw it away from the teeth. The lips are inactive; never, except sometimes for rhetorical purposes, protruded and vigorously rounded as in the French and German rounded vowels; nor spread at the corners as is often done for clearness in uttering the unrounded vowels of those languages." The student needs also to guard his oral delivery against the neutral position of the tongue, because it is less vigorous and clear; and he should emphasize the distinctive American articulation which places the sound further forward in the mouth and so becomes more vigorous and clear. However care should be taken to avoid our commonly marked nasalization, and to try to increase the tonic inflection which produces the melody and harmony of English prose. Hence in the length of sound in the pronunciation of the word, of the syllable, and of each sentence should be studied in oratorical delivery no less than the musical quality of each. And in the preparation of your orations for delivery in class or in chapel it is important to read your manuscript aloud not only to determine whether you have correct quantity and quality of tone; but also to train your ear in order to detect a flat, or sharp, or a discord which will destroy much of the persuasive effect of your delivery; because your voice will become, if one or the other is very marked, unpleasant to your audience. I can not go into all the detail of a musical and pleasing pronunciation; and its opposite, a discordant and unmelo-

dious or a noisy delivery, which will be called to your attention in class instruction and in your personal training in voice culture. But I may assure you that whether you speak in small or large spaces, whether indoors or out; the quantity and quality of your tones will determine the carrying power of your voice. Of course much depends upon the pitch. Quintillian emphasizes the fact that the prevalent pitch is in the middle register, so that the speaker may strike the lower in serious thought, and the higher in more emotional passages; but whatever be the scale of the pitch the melody and harmony of the language should never be lost. Neither the growl of a beast nor the screech of an owl have any place in the eloquence of delivery. But we must not be unmindful of accent, or that prominence given to word or phrase, or sentence in the delivery of the paragraph; which may be produced by greater vocal force, by longer quantity, by more intense tone quality, by the change of pitch; or by each and all of these in pronunciation. The force which produces the speech sound in accent is produced by the diaphragm from full lungs, and never from the lack of breath manifest in a gasp. Thus the emphasis of accent not only renders the thought, the volition, and the emotion more prominent and impressive; but also gives a coloring and a modification to the ideas expressed which can never result from a dull monotony of delivery. The chief characteristics of English accent are that it is retrocessive having the tendency to place the chief stress backward toward or on the first syllable; that it has a rhythmic alternation of strong and weak stress; and the even, contrasting, and variable sound emphasis. There is, moreover, an intimate relation between the accent and quantity and quality of speech sounds. Some require greater expenditure of breath, others more articulate effort, and therefore there is necessarily in production more stress and more time in their

vocalization. Consequently the hurried or careless delivery that disregards such details of pronunciation renders the speaker inaudible or ineffective. Nor should the student fail in the transitional sound from one element of articulation to another which is named a glide, whose acoustic effect varies according to the force and rate of utterance. For it has much to do with the carrying power and music of the voice. It protects the speaker also from disconnected sounds similar to the noise of a ticker.

I admit, gentlemen, that all that relates to voice culture in control of the organs of speech and their oratorical delivery may seem wearisome in print, but less so in the training of actual reading and speaking; yet repeated criticism of your pronunciation, and the instructor's elocution should not result in a parrot-like imitation, but the student should make an intelligent effort in self-culture. But if you will give yourselves to master the principles of vocal control and production you will grow more and more effective in the eloquence of your personal style of delivery. In this connection Quintillian states, "As language ought to be correct, clear, elegant, and to the purpose; so that delivery will be correct, which is free from fault, if our pronunciation be easy, clear, agreeable, and polished; that is of such a kind that nothing of the rustic or foreign be heard in it. The full articulation of words is absolutely necessary. That delivery is elegant, which is supported by a voice that is easy, powerful, fine, flexible, firm, sweet, well-sustained, clear and pure, which cuts the air and penetrates the ear; for there is a kind of voice naturally qualified to make itself heard, not by its strength, but by a peculiar excellency of tone; a voice obedient to the will of the speaker, susceptible of every variety of sound and inflection that can be required; and possessed, they say, of all the notes of a musical instrument. A voice in the lowest key lacks force, in the high-

est is in danger of being cracked (or shrill); we must therefore cultivate the middle tones, which may be raised when we speak with vehemence and lowered when we deliver ourselves with gentleness." Hence, gentlemen, we may define oratorical delivery as the eloquent expression of thought, of volition, and of emotion by means of speech sounds in musical tones, in union with physical action in dignified poise, grace, and ease of motion. What then is the effect upon an audience when the orator has become expert in the first member of this definition? In his breath control, in his modulation of voice in rhythmic, melodious prose the effect of his delivery is that of the poet or the musician; it imparts admiration, good will and aesthetic pleasure such as charms and elevates, and attracts the hearer to the truth, the virtue, and the beauty proclaimed. Hence his eloquence becomes a legitimate form of art. And a test of such an artist is that his technique is hidden; and, at its best, is unconscious to himself and forgotten by his hearers; while the ultimate result is that the truth, the virtue, and the beauty become the possession of the audience. True eloquence in delivery never is dominated by the motive of giving pleasure alone, much less by self-seeking laudation, nor by the love of appreciation; its sole aim is to so deliver the message that the intellect is convinced, the will is moulded, and the emotions are regulated. Sacred eloquence in its delivery is like the chanting of the Mass, its musical rendering is suited to the sacred themes, and to the Temple of God; it never should display the technique of the Gregorian composition, nor divert the attention of the soul to the quality of the voice, nor to its finished culture; its only aim should be to lift the soul above its surroundings and beyond human instrumentalities and to place the hearer in personal communication with God Himself. This analogy leads us also to the mutual help of oratorical training

and that which develops the voice for the Gregorian music of the Mass. Voice culture is the same for both, and the same phonetic principles are applied in both; and while training for the one we are becoming more efficient in the other. While the determining motive of eloquence is to place the soul of the hearer in conscious union with God, that of the other is to lift the soul to Him in personal worship and adoration.

In regard to oratorical delivery of the oration Quintillian has some very striking things to say. "Delivery by most writers is called action; but it appears to derive the one name from the voice, and the other from the gesture; for Cicero calls action sometimes the language, as it were, and sometimes the eloquence of the body. Yet he makes two constituent parts of action, which are as those of delivery; voice, and motion. Indeed, as words have much power of themselves, as the voice adds a particular force to thought, and as gesture and motion are without meaning (apart from thought, volition, or emotion); some great eloquence must necessarily be the result when all these sources of power are combined. The first thing to be considered is what sort of voice we have; and the next, how to use it. In quantity there may be much or little; in quality it may be clear or husky, full or weak, smooth or rough, of smaller or larger compass, hard or flexible, sharp or flat; but the general tone of the voice should be gentle, not grating. In the management of the voice the main distinctions are, acute, grave, and intermediate; while the intonation should vary as forcible and gentle, higher and lower, or in slower or quicker time. The good qualities of the voice, like those of all other faculties, are improved by attention; and deteriorated by neglect. As flutes receiving the same breath, give one sound when holes are stopped another when they are open, another when the instruments are not thoroughly clean, and an-

other when they are cracked; so the throat, when swollen strangles the voice; when not clear stifles it, when dry roughens it; and when affected with spasms gives forth a sound like that of broken pipes. Hence the breath must not be drawn too frequently, so as to break our sentences in pieces, nor must it be prolonged until it is spent. When we are about to pronounce a long period, we must collect our breath; but in such a way as not to take much time about it, or do it with a noise, or to render it at all observable. In other parts the breath may be drawn freely between the divisions of the matter."

The second member of our definition presents the eloquence of the body in action, which includes poise, motion, and gesture. In standing or in walking the body should be erect without stiffness or tense muscles. The weight of the body should be carried on the ball of the feet with but slight pressure on the heels and toes, as a soldier stands in line or in marching. The grace of the body is never found in angular or stiff motion. And the student should be careful to avoid knee action without the coordinate movement of the hip. Easy poise is the basis for all expressive motion and gesture. In the whole body, the head holds the chief place in the gracefulness of poise, and in the expression of action. Its position is to be proper, and natural; and it must anticipate each sway of the body and gesture of the hand, in the same direction of both. The poise of the head may reveal dignity or rudeness, nobility or servility; and in its movement it may express respect or repugnance. The face should be in the direction of the motion of the body, and in that of the gesture except when dissent, repugnance, and aversion are emphasized. The facial expression is the most powerful influence of the eloquence of the body. Upon it is fixed the eyes of the audience, and it is the orator's eyes that meet their gaze in the subtle influences of soul upon

soul; and it is the power of the eyes that dominates facial expression, and vitalizes the entire expression of the countenance. From it the light of truth shines forth, the nobility of virtue is revealed, and the radiance of charity inflames the soul of the hearer. The eyelids, brows, and forehead each enter into the force of facial expression without conscious effort, and lend their part to personal revelations. The knitted brow, the wrinkled forehead may mar those revelations; nor should the student suppose that that I am here referring to dramatic imitation or to the artificial facial expression of elocutionary training. Neither the stage mask nor impersonation can provide the model for sacred eloquence; because the face of the orator who is to preach truth and mould character must reflect that which is within his own soul. In his contemplation he has seen God and like the face of Moses his countenance must shine with the reflection of the Divine Light; he has been, in his meditations, on the mount of transfiguration; and the light of moral virtue gives forth a reflected glory of the Lord; and the sacred orator in the daily Sacrifice of the Mass has felt the throbs of the Sacred Heart, and it would be strange indeed were his countenance to radiate ought but Divine Charity. The movement of the lips in the smile or in pronouncing words should be moderate. The neck is never strained and remains in easy poise; and the shoulders should not be shrugged or contracted. No muscle should be taut in the gesture of the arms as they move in circles rather than in the awkward angles of tense motion. The radius of their action lies within a line parallel with the forehead, and not lower than the waist line; while the middle action is between the two. As the hand advances the fingers naturally open slightly from the first position at the side of the body where the arms hang at ease when not in motion. Next to the countenance of the face the hands

are the most expressive, and almost equal to language itself; speaking, as it were, for themselves. For, says Quintillian, "with our hands we ask, promise, call persons to use and send them away, threaten, supplicate, intimate dislike or fear; with our hands we signify joy, grief, doubt, acknowledgement, penitence; and indicate measure, quantity, number, time; so that amidst the great diversity of tongues pervading all nations and people, the language of the hands appears to be common to all men. Let every speaker know himself, and for his delivery consult not only the ordinary rules of art, but also his own abilities." And we must add, let the sacred orator govern himself not alone by art and his own ability; but also determine the character and suitability of his action by the holy place in which he preaches.

The following poem on the subject of oratorical delivery written by Amelia Welby I quote from Coppens Rhetoric because it brings to our minds the effect of the combined eloquence of the voice and of the body. It may strike our common-place ears as a poet's rhapsody; but with the eloquence of an artist's inspiration and with a keen realization of the ideal orator's art in delivering a sacred theme the outburst is one of marked significance for the student.

"In stature majestic, apart from the throng
He stood in his beauty, the theme of my song!
His cheek pale with fervor, the blue orbs above
Lit up with the splendors of youth and of love;
Yet the heart-glowing raptures that beamed from those eyes
Seemed saddened by sorrow and chastened by sighs:
As if the young heart in its bloom had grown cold,
With its love unrequited, its sorrows untold.

Such language as his I may never recall;
But his theme was Salvation, Salvation to all;

And the souls of a thousand in ecstacy hung
On the manna-like sweetness that dropped from his tongue.
Nor alone on the ear his wild eloquence stole,
Enforced by each gesture, it sank to the soul,
Till it seemed that an angel had brightened the sod
And brought to each bosom a message from God.

He spoke of the Saviour. What pictures he drew!
The scene of His sufferings rose clear on my view:
The Cross, the rude cross where He suffered and died;
The gush of bright crimson that flowed from His side;
The cup of His sorrow, the wormwood and gall;
The darkness that mantled the earth like a pall;
The garland of thorns and the demon-like crews
Who knelt as they scoffed him: "Hail King of the Jews."

He spake, and it seemed that his statue-like form
Expanded and glowed as his spirit grew warm;
His tone so impassioned, so melting his air,
As, touched with compassion, he ended with prayer;
His hands, clasped above the blue orbs, alone
Still pleading for sins that were never his own;
While that mouth, where such ineffable sweetness clung
Still spoke though expression had died on his tongue.

O God! What emotions the speaker awoke!
A mortal he seemed, yet a deity spoke;
A man, yet so far from humanity riven!
On earth, yet so closely connected with Heaven!
How oft in my fancy I've pictured him there,
As he stood in that triumph of passion and prayer,
With his eyes closed in rapture, their transcient eclipse
Made bright by the smile that illumined his lips.

There's a charm in delivery, a magical art
That thrills like a kiss from the lips to the heart;
'Tis the glance, the expression, the well chosen word,
By whose magic the depths of the spirit are stirred;
The smile; the mute gesture, the soul-stirring pause,
The eye's sweet expression that melts while it awes,
The lip's soft persuasion, its musical tone;
Oh! such was the charm of that eloquent one!

With such an ideal of oratorical delivery to inspire him, and which he is forbidden by the laws of sacred eloquence ever to imitate, because he would then sink into the role of a mere impersonator or of an artificial elocutionist; and in the degree that he should become such, he would be unreal, or insincere, or an oratorical hypocrite; but in the degree that he reveals the truth, the virtue, and the beauty of his own soul for the glory of God and the salvation of souls and adapts his delivery to his subject, to the sacred place, and to his specific audience; he need never hesitate to aspire to all the intellectual power, the volitional force, and to the impassioned delivery of a Saint Paul.

However to attain toward the ideal of sacred oratorical delivery, the student needs a method which will serve as a guide in his developing his personal style of delivery. As the poet governs the outpouring of his soul with the structure of his versification, and the musical artist controls the delivery of his message by means of the written composition of his score; so the orator should have oratorical punctuation in his manuscript to train himself in artistic eloquence of the voice and of physical action. Visible signs not only mark for the eye the phrase, the clause, the sentence, and the paragraph; but they also indicate the length of each pause, the use of the breath, the modulation of tones, and the accentuation of the members of the sentence and of the paragraph; and therefore in a correctly punctuated manuscript the orator has a guide in his development of his voice and of his physical action in the attainment of a rhythmic, melodious, and harmonious delivery. Without doubt that student who recognizes that oratorical delivery is an art which every seminarian can find helpful in the degree that he manifests good will in his training; and they who are willing to apply intelligently the science of the art, though it

means patient labor, will discover eventually as they go on in speaking that they have mastered the secret of a powerful eloquence in proportion to the talent that God has given each man. And, whether it be ordinary or extraordinary, they will have found the true means of a self-development intellectual, volitional, and emotional that will make their holy office as prophets more and more efficient as they go on in their teaching and preaching. For they will grow in the poetic and musical quality of their language, of their voice, and of the corresponding grace and elegance of their action which convey to the soul, to the ear, and to the eye of their audiences the eloquence of their own souls. Of course there are those who repudiate art in preaching, who profess a peculiar simplicity and adhere to the style of the common-place talks of the day; and there are those dominated by the appeal to reason unmindful of the heart, as though Christianity were a philosophic school or a modernistic debating society, or a non-spiritual religion of coercive force. But such do not think with the Catholic Church in this matter. The sacred drama of the Altar, the beautiful art of the Benediction, the Gregorian music of the Divine Office, the whole ceremonial of the Mass are but artistic expressions of divine reality, whose mysteries not only convince the intellect, mould the will, and regulate the emotions of men; but give us a fore-vision of those things that "The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God has prepared for them that love Him." Why, then, in preaching, should we ignore this great principle of art? Why should the seminary not be the school of an art that will vitalize the curriculum of its studies and send forth preachers who are fitted for the Master's use? Why should the Church with her glorious message to a dying world not have an ever increasing body of messengers endowed by her culture and training

with a sacred eloquence that the world can not gainsay? The mere perfunctory, inartistic voicing of platitudes from hastily prepared sermons can not fulfill the obligation which the Church places upon the sacred orator; no harsh untrained voice and ungraceful action can represent the noble eloquence of the Founder of the Church, nor the heritage of her preachers of the past who have proved the fact that the Spirit of God fulfills the prophecy of Isaias, "As the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater; so shall my Word be, which shall go forth by mouth; it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I have sent it." The preacher may have an insignificant stature, a poor voice, and awkward action to begin with; but if he devotes himself to training and to artistic self-development this prophecy will be fulfilled in his proclaiming the Word of God. And such art will save him from ever becoming a dramatic impersonator, and from the equally distressing, vulgar, and ungraceful declaimer; whose noise and action either entertains or disgusts a congregation which the Mass and its ceremonies or Benediction, or Vespers, have attuned to the Divine Message. Hence I can not be too serious in urging the student to master oratorical punctuation as a guide to the delivery of his oration

What then is Oratorical Punctuation? It is a system of visible signs of the vocal delivery of the thoughts, the volitions, and emotions of an orator's soul; which governs the musical speech sounds of his voice and the graceful action of his body. This approach to a workable definition can be best understood by writing a manuscript of your oration and using the marks or signs hereafter given. But again I must warn against the danger of the mechan-

ics of a science which is the safeguard of an art. The eloquence inherent in a truth, or in a virtue, or in a form of beauty will impel the student to use a sign to indicate to his eye that sound in his language which most artistically reveals to the hearer what he has conceived, or has determined or with which he has been delighted in his soul. Hence his punctuation becomes the mark of the quantity and quality of the musical tone of his vocal delivery. A single perfected manuscript then provides him with a guide to his speaking from the usual analytical plan, and in his ex tempore speeches. Moreover this remote self-culture fits him to conduct the catechism of children fluently, to give retreats and missions efficiently; and enables him to make spiritual conferences a joy and delight to those who long to pass from the purgative, through the illuminative way, into the unitive way of perfection. However, there is a danger that with the pressure of the seminary curriculum the student will not give sufficient time and labor to the mastery of oratorical punctuation in its relation to the development of his voice and gesture or his action, and will fall back on the haphazard punctuation which is common today. But he will overcome such a habit when he stops to realize that his self-development in oratorical delivery by means of intelligent punctuation assures him of a self-mastery, in which he grows more and more in the power of making a practical use of a life time of study, and intellectual, volitional, and emotional equipment. And when he recognizes the importance of his subject and the end to which he is laboring he will not look lightly upon this work; nor will he consider his training in eloquence of minor importance.

What then are the signs and sounds of oratorical punctuation? First of all, we have the oratorical period (.) which is the basic point that indicates the vocal sound of completed soul activity. In the manuscript it marks

the completion of a sentence; and, in the voice, the full stop with the tone of finality. As, for example, in the sentence, I know the man, we have the completed intellectual activity of cognition; while in the sentence, I will come, there is the completed subjective activity of volition; and in the sentence, I love supernatural truth, there is complete emotional activity. And in each is given the tone of finality; while all are uttered with a resonant sound and clear enunciation. And the pause which follows each provides an opportunity for a full breath. In the oratorical comma (,) we have a written sign of a breath pause with its opportunity of a catch breath indicative of co-ordination, apposition, and explanation of soul activities of the same order and rank; in which there occurs no marked break in the musical tone. But its brief pause in the speech sound indicates to the ear an elemental word, a phrase, a parenthetical expression, an explanatory relative clause, and a phrase or clause out of its natural position. Closely connected with the comma is the oratorical semi-colon (;) which is the sign of a sound pause twice the duration of the comma to express to the ear the separation of two independent clauses, especially when either is broken by a comma. Then comes the colon (:) the sign of a sound pause more abrupt and of longer duration which marks a phrase followed by the particulars of which the phrase is a summary; and it points out a break between two members of a sentence when either member is composed of clauses separated by semi-colons. And here the student should note the control of breath which punctuation demands, and its intelligent use in producing musical tones; for such control and use will save his own strength as well as the endurance of his hearers. The oratorical brackets are opposite semi-circles ( ) that mark a distinct pause before and after explanatory words not original with the author; and the oratorical exclamation

point which is a short perpendicular line with a period beneath (!) that indicates the sound expression of amazement, or of craving, or of emotion. Note the intellectual wonder in the sentence, Behold Lazarus coming forth from the tomb! Then distinguish the volitional craving in, If Thou hadst been here he would not have died! And the emotional desire is shown in, I shall behold him in the resurrection in the last day! As you master the full power of oratorical punctuation in your delivery, the more you will acquire close concentration and self-mastery; and so grow in the ability to control an audience. Only those who have experienced it can realize the satisfaction there lies in the oratorical interrogation point (?) which is a hook figure above the line with a period beneath to denote a rising inflection of the vocal sound by which the orator expresses a question to which no answer is expected except that which lies in the soul of the listener. It stirs the mental thirst as in, Whither then shall I go from Thy Presence? It arouses the craving of the will in, What shall I do to please Thee? And kindles emotional desire in, In whom can I delight in comparison with Thee, My God and My All? And now the student comes to the last of the signs which I have selected for use in our training namely the oratorical quotation marks (" ") which are double commas at the beginning and the ending of expressions that are not the orator's own, indicated by distinctive tone of vocal pitch. Even when the name of the author quoted is given or some other equivalent is voiced, the tone and the pitch are vocalized to produce the oratorical effect.

In the consideration of the kinds of oratorical punctuation in relation to the indvidual's oratorical style we have what is termed in journalistic punctuation the closed and the open. The closed oratorical punctuation which demands as many signs, pauses, and inflected tones as are required

by clearness, force and emphasis; while open oratorical punctuation calls for the least use of points, pauses and various tonations which vocally make for unity, coherence, and elegance in expression of the soul activities. Every oration, in its oratorical delivery, is adapted in its oratorical punctuation to the speaker, to the subject and to the audience; provided it is dominated by the fundamental principles of eloquence as an art of persuasion. For, as in instrumental and vocal music, the technique of the science is lost to view in the art of delivery. I remember an American soprano whom I heard before she went abroad for finish in the technique of her art, who sang as a bird in the natural beauty of a rare voice; but upon her return to the concert stage at home, the acquired marvelous technique destroyed the finest effects upon her audience. Years ago the trainer of Edwin Booth always insisted upon the public speaker never allowing the science of eloquence becoming so apparent as to destroy the persuasive power of the speech; and he gave this fundamental law to his classes: Be natural and true to yourself and to your own style in delivery, which is the most distinctive mark of all artistic expression. And above all, this is true for the sacred Orator who aims not at applause, nor admiration, nor self-satisfaction in his culture; but his sole purpose is to convince the intellect, to mould the will, and to regulate the emotions of mankind. And, therefore, Sacred Orators may declare in the words of Saint Paul, "We preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the Face of Jesus Christ."

Topical Plan of Chapter Eight

Introduction: Emphasis of former lectures laid chiefly upon the Sacred Orator's interior soul development, and upon artistic rhetorical expression of the Divine Message; but we must now give our attention to the culture of the voice and physical action in Oratorical Delivery, which is the eloquence of the soul expressed by the human voice and the physical action of the human body. The Sacred Orator's ideal is the Son of the Blessed Mother.

Part I. *The Human Voice in Oratorical Delivery:* (*a*) The Vocal Organs; (*b*) The Vowel Sounds; (*c*) The Consonant Sounds; (*d*) The Glides; (*e*) Characteristic Pronunciation in America.

Reading Reference: "Guide to Pronunciation," section II on "Phonetic Principles" with diagrams of Speech Organs in Webster's "New National Dictionary of the English Language." Quintillian's "Institutes of Oratory," Book XI, Chapter III. (English translation in Bohn's Classical Library, Vol. II, pages 344 ff.)

Part II. *The Human Body in Oratorical Delivery:* (*a*) Physical Action: Poise, Motion, Gesture; (*b*) Physical Organs of Action.

Note.—After mastering contents of Chapter Eight, prepare to read in class the quoted poem on the eloquence of oratorical delivery.

Part III. *Oratorical Punctuation in Delivery:* (*a*) The Selected Signs; (*b*) Their vocalization; (*c*) The function of accent, quantity, and quality of tone; (*d*) The

Parallel of Oratorical Punctuation with versification and the musical score; (*e*) Closed and Open Oratorical Punctuation in relation to the six qualities of style.

Compare: Coppens Rhetoric on Punctuation; and Hill's "Beginnings of Rhetoric," pages 32 ff.

Conclusion: The Science of Oratorical Delivery hidden in its art.

CHAPTER NINE

Modern Audiences

We have learned that the Sacred Orator's eloquence is derived not only from the speaker himself, and from his subject; but also from his audience. Therefore, their intellectual need, their moral condition, and their emotional characteristics demand that the message be designed to meet their necessity at the time, under the circumstances, and under the condition of their souls which exist when the sermon is delivered. Hence it is most important that the preacher shall know his congregation; because in the degree that he knows the state of their souls, the condition of their lives, the measure of their understanding, their ill-will or their good-will toward the particular doctrine or moral taught, and their attitude toward the authority of the Church; in that degree will he be able to adapt his sermon to his audience. Newman quotes Saint Gregory Theologus in this connection, "The self-same exhortation is not suitable for all hearers; for all have not the same disposition of mind, and what profits these, is harmful to those." And Newman himself cautions us that, "I need hardly say, that a preacher should be quite sure that he understands the persons he is addressing before he ventures to aim at what he considers their ethical condition; for, if he mistakes, he will probably be doing harm rather than good. I have known consequences to occur very far from edifying, when strangers have fancied they knew an auditory when they did not, and have by implication imputed to them habits or motives which were not theirs." Consequently it becomes essential that the preacher shall know

his congregation, because in the degree that he grasps the state of their souls, their ability to understand him, their struggles in life, their joys and sorrows; his art of persuasion will convince their intellects of truth, mould their wills in virtue, and regulate their emotions. This knowledge of the audience is not the superficial cognition of observation; it is not that of social contact with individuals and of groups of mankind; nor is it the understanding and wisdom of experience alone, that enter into the adaptation of an oration to an audience. All of these are valuable from the point of view of his natural ability; but the Sacred Orator has those supernatural gifts which, like the microscopic or the telescopic lense, increase his natural gifts of penetration and of observation. For the Holy Spirit has infused into his intellect the gifts of knowledge, understanding, and wisdom; that he may clearly apprehend the mental activities of his people, that he may think from their view point, and judge them in justice. The same Spirit has imparted to his will the virtues of counsel and fortitude whereby he can adapt his teaching and preaching to their needs, and courageously and patiently direct them in the way of conformity to God's Will. And the third Person of the Adorable Trinity has endowed him with the greatest of gifts, namely, filial piety and the filial fear of the Lord; in which lie that sympathy which rendered Saint Paul's eloquence so effective; and that reverence, both Godward and manward, that caused him to be willing to be a castaway, if such would promote the salvation of his hearers. Moreover as a Priest, the Sacred Orator has an unique contact with souls, and a point of view of the social life of mankind such as give him superior advantages in the adaptation of his teaching and preaching to the children and adults whom the Providence of God brings within the radius of his eloquence.

And turning from the orator and his knowledge of his audience we know that the Church prepares the souls from Holy Baptism, in which the individual is endowed with the same gifts that each may receive the pastoral messages which the Sacred Orator is morally bound to deliver at least on Sundays and Holy Days of obligation. For the Council of Trent, in the fifth session, lays upon the consciences of all whom the Bishop authorizes to preach to do so on appointed days, and to give catechetical instruction to children, and to others who need such instruction. Moreover his twofold duty is an essential part of pastoral theology according to the great classic on the subject, namely, that of Saint Gregory, the Great, the "Regulæ Pastoralis Liber"; which accords with that Divine Revelation wherein we read, "These twelve Jesus sent, commanding them saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel, and going preach" (St. Matt. x, 5-7). From which we may properly infer that the fulfilment of the orator's duty is first of all to Catholic audiences. But that it does not stop there is quite evident from the universal commission of our Blessed Lord: "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." Even in this universal commission the primal duty is to the Catholic congregation; nevertheless it extends to all mankind throughout all time. For Saint Paul asks "How shall they hear without a preacher? And how shall they preach unless they be sent, as it is written: 'How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things.'"

Rom. x, 15. "For if I preach the gospel, it is no glory to me, for a necessity lieth upon me; for woe is me if I preach not the gospel; for if I do this thing I have a reward." I Cor. ix, 16. "Whereunto I am appointed a preacher, a doctor of the gentiles in faith and truth"; Wherein I am appointed a preacher and teacher of the gentiles." (I Tim. ii, 7; II Tim. i, 11) "For seeing that in the wisdom of God, the world, by wisdom, knew not God; it pleased God, by the foolishness of our preaching, to save them that believe" (I Cor. i, 21). Now in the brief extracts of St. Paul's sacred orations in the Acts of the Apostles, and in his Epistles to all sorts and conditions of men; we are amazed at his supernatural gifts in adaptation to the philosophic Greek, to the law-worshipping Roman, and to the sacrificial Hebrew.

And now, gentlemen, our attention must be concentrated upon the modern Catholic congregation. The Church has prepared them from childhood for the Holy Spirit's messages through her Sacred Orators; she has restored both the natural and supernatural Image of God in their souls, and has developed their Christlikeness in the Sacraments of Penance and of Holy Communion; prayer, fasting, and meditation have been their constant response to the streams of sanctifying grace in those sacraments; and they have learned to a greater or less degree the doctrine and duties of the Christian life; pastoral care has nourished them in the life hid with Christ in God; the liturgical year with its sacrificial pleading of the Mass accompanied with soul stirring ceremonies, and its seasons of fasts and festivals; each and all of these combined have prepared the preacher's audience to hear and obey the voice of the shepherd. Then, too, the devotion to the Queen of Heaven, and the invocation of Saints and Angels triumphant in Heaven have poured down upon faithful souls new graces that, like the dew

and the gentle rains of spring, quicken the faith, the hope, and the charity of faithful souls; so that they are developed in the knowledge of God, in the understanding of the mystries of revelation, in the wisdom of moral virtues, and in the delight of the beauty of holiness. Moreover there is the Holy Spirit's work within individual souls in that audience, awaiting the eloquence of the preacher whom the same Spirit inspires to convince of the folly of sin. There are those who suffer from the pain of guilty consciences; those who have neglected to do penance; those whom the enslavement of mortal or of venial sin have weakened in temptation, or who do not avoid the occasions of falls into actual or habitual wrong doing; and there are perhaps those who in deep contrition are making sad reparation for their past ingratitude in wounding the Sacred Heart; and others, too, in sanctifying grace are living down the scandals of the bitter past that were like a stone cast into a placid lake which makes ever widening wavelets in the water and air: scandals that caused spreading influences of evil for which now they are making reparation by means of influences both conscious and unconscious to counteract upon the evils of the past; these, too, are awaiting the tender music of compassion from the lips of the physician of souls. Moreover, the Church, in her calendar year, provides the most remarkable system of preaching that history records. A system in which are combined her dogmatic, moral, pastoral, ascetical, and mystical theology in a practical form whereby the preacher and the hearer alike are attuned to the divine messages of her seasons. Indeed its cosmic design and adaptation are so marvelous that we are wont to attribute it to the same Spirit Who at the beginning brooded upon the face of the waters to bring chaos into a cosmos, complete in order and beauty. Hence the Sacred Orator may well preach in Advent, on

the four consecutive Sundays, those soul stirring subjects, Death, Judgment, Hell, and Heaven; that year by year varied in form may cause his Catholic hearers to ask again those three great questions of the philosophy of life: 'Whence? Why? Whither? The answer to which develops the Catholic soul in the knowledge of God, Who is Creator, Ruler and Judge; and increases its understanding of the dependent creature, the obedient subject, and of the liability to Him Who has made us to know Him, to love, and to serve Him upon earth that we may attain that blessed end for which He designed us. Happy indeed are those hearers whom the preacher thus prepares for the glorious message of Christmastide, when the Catholic congregation is trained by the Church to listen once more to angel voices singing, "Glory to God on high; and on earth, peace to men of good will," and to hear the most inspiring revelation to mankind: "The Word was made Flesh, and dwelt among us, and we saw His glory: the glory as it were of the only begotten of the Father, full of grace and truth." Thus beginning with the Nativity of our Blessed Lord, the Church keeps us within the radiance of that glory that we may contemplate the beauty of the eternal Godhead of the Son of Mary, for throughout Epiphany He is the Light to enlighten the Gentiles, and the glory of those who are become the true Israel. And then the Catholic soul is concentrated upon the life of the Son of Man upon earth. We see Him in the Blessed Mother's arms, in the Nazareth home, and in His public ministry, in His Gethsemani, in the Way of the Cross, and finally in His death and glorious resurrection with its forty days in which He perfected His Church and ascended to His throne in heaven leaving His Vicegerant on earth with the Hierarchy to teach, to rule and to judge His people and the nations of the earth, until the end of time. What a panorama of the eternal Son of

God made Flesh, revealing the love of God, "Who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets; last of all in these days hath spoken to us by His Son, Whom He hath appointed the heir of all things, by Whom also He made the world; Who being the brightness of His glory, and the figure of His Substance, and upholding all things by the word of His power, makes purgation of sins, sitteth on the right hand of the majesty on high." After which the Church presents the advent of God, the Holy Ghost, to indwell the Body of Christ throughout all time as the life-giver and sanctifier of the faithful, and ever convinces the world of sin because they believe not in the Son of God; and Who reveals constantly the awful judgment to come.

Nor does the Christian Year fail in its manward aspect. For it provides seasons of prayer, fasting, and penance in which the free will of man in entering the spiritual combat against the world, the flesh, and the devil, enters the purgative, thence into the way of illumination; to pass on to the unitive way in which the individual's love knits him to the Adorable Trinity that he may attain his last end in the Beatific Vision. Nor is man left to an ethical culture; because there is revealed in the Liturgical Year the sanctifying grace of the seven sacraments and the mighty power of the Saints, whose festivals bring home to the struggling souls of men that the Church triumphant, as well as the guardian hosts of Angels, are leading the militant Church upon earth to its ultimate triumph in that Great Day of the Lord of which Saint John declares, "I saw a new heaven and a new earth; for the first heaven and the first earth was gone, and the sea is now no more; and I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with

men, and He will dwell with them, and they shall be His people; and God Himself with them shall be their God. And God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying; nor sorrow shall be any more; for former things are passed away." What confidence also do the festivals of the Queen of Heaven give us! What hope each of the saints' days brings to the soul in its great battle of life!

But the work of bringing the marvelous system of the Church in her Liturgical Year, which prepares Catholic congregations for doctrinal and moral demonstrations, and for other messages for the development of souls in the spiritual life rests upon the Sacred Orator, whose adaptation of his particular sermons is necessary to the varied and growing needs of his audiences in instruction and in preaching. Therefore we shall devote some time to the construction of analytical plans for the Sundays and Holy Days of obligation throughout the church year; which the seminarian will develop into manuscripts to be submitted to the class for criticism; and I now give the themes and texts which we shall use in this connection. For the Advent course we begin with, Death and the Particular Judgment, Ecclesiastes XII, 1. On the second Sunday, The General Judgment, St. Matt. XXV, 46. On the third Sunday, The Revelation of Hell, Saint Mark IX, 41-47. On the fourth Sunday, The Revelation of Heaven, Apoc. XXI, 2. Then no other subject is so suited to Christmas Day as, God, the Son Incarnate from St. John I, 14; followed on the Sunday within the octave by The Blessed Mother and her Holy Child, St. Luke II, 51. And Epiphany ushers in on the festal day itself, The Leading of a Star, St. Matt. II, 1-2; followed by The Light of the Human World, St. John I, 9; The Holy Name of Jesus, St. Luke II, 21; Revelation by Miracles, St. Matt. IX, 35; The Unveiling of Omnipotence, St. Matt, VIII, 27;

The Patience of the Son of Man, St. Matt. XIII, 30; Veiled Truths, XIII, 35. Then we pass from Epiphany to the gesima Sundays and those of Lent of which the following themes will develop the basic revelation of the redeeming love of Christ. We begin with, The Groanings of Death, from Introit of Septuagesima; The High Priest of Suffering, Heb. II, 17-18; The Prophecy of His Passion, St. Luke XVIII, 31; The Weight of our Iniquity, Isaias, LIII, 6; The Temptation of the Son of Mary, St. Matt, IV, 1; The Transfiguration of the Son of Man, St. Matt. XVII, 1; As Christ Has Loved Us, Eph. V, 2; Christian Liberty, Gal. IV, 31; The High Priest of Our Redemption, Heb. IX, 11-12; The Beginning of the Passion, Phil. II, 5-8; and on Good Friday from twelve o'clock noon to three in the afternoon with short prayers, and hymns, and the addresses restricted to fifteen minutes each with themes derived from the last Words on the Cross, Christ's Love from the Cross, St. John XIII, 1; Love's Meditation on the Cross, St. Luke XXIII, 34; The Redeemer's Love for the Penitent, St. Luke XXIII, 43; The Saviour's Love for His Mother, St. John XIX, 25-27; The Son of Man's Desolation, XXVII, 45-46; The Thirst of the Incarnate God, St. John XIX, 28-29; Love's Sacrifice Completed, St. John XIX, 30; The Quickening Power of Christ's Love, I St. Peter, III, 18-20; St. Luke XXIII, 46. Then Easter Day brings the message of Christ's Resurrection, which should begin on Easter Sunday with the theme, The Apparition to the Blessed Mother and the Holy Women, from the Hymn:

Regina cœli, lætare, Alleluia:
Quia quem meruisti portare, Alleluia;
Resurrexit, sicut dixit, Alleluia;
Ora pro nobis Deum, Alleluia.

Daude et lætare, Virgo, Maria; Alleluia!
Quia surrexit Dominus vere. Alleluia!

With the following texts, St. John xx, 14; St. Matt. xxviii, 9. Then follows, The Proof of the Five Wounds, St. John xx, 20, 27; The Risen Shepherd, St. John x, 15, 16; xxi, 15-24; The Revelation of the Holy Bread, St. Luke xxiv, 29-31; The Witness of the Divine Commission, St. Matt. xxviii, 16-20; I Cor. xv, 7. And in developing the Eastertide themes the student should read "The Life of Jesus Christ," by Father Maas, latest edition, pages 554-559 (Herder). On Ascension Day we have, The Ascent to His Throne, Acts i, 9-11; following with, The Kingdom of God, Acts i, 1-3; and on Whitsunday or Pentecost, The Advent of the Holy Ghost, Acts ii, 1-4; and finally on Trinity Sunday, there is the theme, The Adorable Trinity. In the selection of texts for the themes the student will find help in Father Vaughan's "The Divine Armory of Holy Scripture" (Herder). And for the application of the Liturgical Year to current events read "Discourses and Sermons," by Cardinal Gibbons (Murphy).

The seminarian will recognize at once that the Church's intention in the doctrinal instructions and sermons of the Liturgical Year is to build up in the Catholic congregation the theological virtues of Faith, Hope, and Charity; but this is but part of her design, though the most important; because the truths of revelation are the foundation of all moral practice. Hence we have the long period of the Sundays after Pentecost for the teaching of moral theology in a practical form; and as we go on in the work of production of analytical plans and their development we shall select themes suitable for each Sunday after Pentecost that will persuade the souls of men of the work of the Holy Spirit in the life-giving and sanctifying sacraments of the positive law of God in the decalogue and in the six commandments of the Church, of the seven virtues contrary to the seven deadly sins, and of those that are against the Holy Ghost directly, and of those

that cry out to heaven for vengeance, and of the nine ways of being accessory to another's sin. The seven gifts of the Holy Ghost will be dealt with specifically, the four cardinal virtues, the twelve fruits of the Spirit; and the spiritual and corporal Works of Mercy; and thus the student will have at his command before he begins his preaching a storehouse of material which he can perfect and adapt to specific occasions when he is called upon to instruct or to preach; and thus his eloquence can convince, and mould, and regulate the lives of those who hear him, and in this connection the student will find help in Slater's "Moral Theology."

Of course we shall not neglect the analytical plans and their development for the Principal Feasts throughout the year as they occur. For no seminarian's equipment would be complete without material for teaching and preaching on the festivals of the Immaculate Mother and Queen of Heaven; nor without preparation for the Saints Days as they come. Nor should the ministration of the Hierarchy of Angels be omitted, because they are "All ministering spirits, sent to minister for them, who shall receive the inheritance of salvation."

In turning to the adaptation of your instruction and sermons to Mixed Audiences the student should recognize that, like Saint Paul, he is to preach in this modern period to souls enslaved by a paganism whose basic influence is that of religious indifference, and a rationalistic superstition. It is an atmosphere rather than a system charged with both an epicurean naturalism and a radical rebellion against all authority. Its power of organization lies in social, political, and economic societies or unions from which religion is excluded. Nevertheless there is a widespread thirst for truth, a general craving for virtue, and a deepening desire for the regulation of passionate emotions. And the question arises, What form of demon-

stration is best suited to the age in which we live? Should the dogmatic and moral demonstrations be reserved exclusively for Catholic hearers? Most certainly not, because the crying need of the day is sound doctrine and authoritative moral; but both should be presented to mixed audiences in the form of apologetic proof, from the lips of one while having authority, possesses a wisdom and understanding capable of giving a rational explanation of doctrine and duty. An example of what I mean is to be found in Saint Paul's first chapter of the Epistle to the Romans, and in the fifteenth chapter of first Corinthians. Nor do I consider it wise in these days for the Sacred Orator to assume the burden of proof; it seems to me more in accord with modern eloquence to teach the truth or virtue positively in the expository form and then in the refutation state a common objection or difficulty likely to be in the mind of the hearer briefly and then remove the objection or difficulty by a persuasive answer put as briefly and eloquently as possible. As an example take the text Rom. I, 20, on The Material Universe is an Evidence of the Existence of God; the preacher would use the philosophic apologetic demonstration, with proof one, The cosmic order of the universe indicates a Supreme Intelligence; proof two, Life upon earth manifests an antecedent Creator of Life; and proof three, Law, natural and positive, evidences a Supreme Law Giver. And in the sixth division of the sermon, the Sacred Orator would state the difficulty of atheism as an objection, and answer it with the historical fact that neither a human tribe nor a nation has ever been discovered without a concept of God and a moral consciousness. And so with the entire doctrine of God, and with the moral of the entire natural and positive law the mixed audience needs definite and clear expositions of the revealed Will of God; and in a period of radicalism and revolt against authority, the

Papal and Hierarchical government of the Church should be presented as a refuge from the destructive spirit of the world. But it should be in the compassion of the Good Shepherd, Who went forth to seek and to save the lost sheep; for all teaching and preaching belongs to pastoral theology. In this connection the seminarian is advised to read and to reflect upon the article in the Catholic Encyclopedia on "Theology" with its divisions. Hence the preacher's eloquence, while rebuking vice, should not advertise the individual or group of sinners; and, while voicing God's judgment upon sin, it should be full of compassion for the fallen. Like the physician, while immune to contagion, warns quite frankly of the inevitable effects of the disease; and like the surgeon, who prepares the mind of the sufferer, applies the knife to remove the cancer; and like both, the Sacred Orator renders his eloquence keen and penetrating; "for the Word of God is living and effectual, and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow; and is a discerner of the thoughts of the heart." For there may be in the mixed audience a Judas Catholic, or one like unto the weak Peter; or there may be an epicurean naturalist, or the modernistic rationalist, or the agnostic, or the materialist, or the enemy of the Holy See; and there may be times when the preacher must be like our Blessed Lord in crying, "Ye hypocrites! Who hath warned you to flee from the wrath to come?" but remember the Patience of Christ and His tears over the obstinate Jerusalem; and recall that He said, quoting Isaias, "The bruised reed shall He not break; and the smoking flax He shall not extinguish; till He send forth judgment unto victory." And never forget the fortitude and prayer of St. Stephen when his apologetic demonstration resulted in his victory of martyrdom (Acts VII). Moreover there are those in

the mixed congregation who were born in or led into schism and heresy; who need, from the Altar of Love, clear and definite teaching on the legislative, judicial, and executive authority of the Holy See and of the Bishops spread throughout the nations of men. The fact is that in these days we hear too little of the Pastor of Pastors, of his divine origin and authority; too little of His under Shepherds in each diocese; too little of the Kingdom of Heaven upon earth, so unlike the cities of confusion that array themselves against Her, but to which is promised by Him Who has not failed in twenty centuries: "The Gates of Hell shall not prevail" against the Church which in every generation elevates Him Who also promised, "And I, if I be lifted up will draw all men unto Me." Therefore, gentlemen, if God will, you can go forth in the power of His might to draw souls with the cords of the Sacred Heart.

And who knows the future that lies hidden in the Providence of God whether you will be called to a Mission Band? And even if not, the knowledge of how to preach Parochial Missions is a valuable exercise in your training in sacred eloquence. The Catholic Encyclopedia states, "This term (Parochial Missions) is used to designate certain special exertions of the Church's pastoral agencies; made, for the most part, among Catholics to instruct them more fully in the truths of their religion; to convert sinners; rouse the torpid and indifferent and lift the good to a still higher plane of spiritual effort." And the article explains the method as avoiding scientific dogmatic sermons, as well as excited appeals to the emotions, and says: "The aim is rather to seek the virtue that lies in the middle course of sound doctrine and wholesome religious sentiment. It is this end in view that the subjects of the mission sermons are chosen; and as the number of the sermons are limited, only the most practical topics

bearing on the every day lives of the people, are selected." The governing limitation of the number of such sermons is that of from one to four weeks, in which the congregations are segregated into married and unmarried men, then the married and unmarried women alone, and finally or at a different hour the children. The instruction to each group lays the foundation of the eloquence of the sermon to each; it seeks to convince the intellect so that the group thirsts for knowledge on the dominant subject of the mission, aims to lead the individuals to think with the missioner, and so form judgments that the art of persuasion in the sermon may stir the craving of the will to make a definite choice and resolution that accords with the doctrine or virtue presented; and co-ordinately the eloquence will regulate the emotions so that the individual will desire to be satisfied with, and have delight in God, in His truth, and in the beauty of virtue. And I recommend that there be a central theme for the entire mission; for example, take the fundamental theme, God is Love; and its development would be, God's love in our Creation; God's love in our Redemption; God's love in our Sanctification; God's love in death and the Particular Judgment; God's love in the General Judgment; God's love in Heaven. In order to keep up the influence of the mission, spiritual reading throughout the period of the entire mission at home or in the Church should be urged in the recommendation of such books as Faber's "The Creator and Creature," "All for Jesus," "The Foot of the Cross," and "Growth in Holiness."

And now we turn very naturally to the consideration of the Retreat Gathering; which is a group of men or of women, each in a separate place, whom the Providence of God leads through the lay apostolate to assemble for the annual training of the "Spiritual Exercises." We are familiar with the retreat of the athlete in which he enters

a course of training for the contest before him; which makes him fit for the squared ring, the mat, the cinder path, the ball field, the tennis court, or the polo grounds. What moral, mental, and physical self mastery he seeks to develop! What knowledge of the science and of the art; what self-denials; what concentration of mind; what subjection of every nerve and muscle he must acquire to satisfy the ambition to excel? So the spiritual athlete retires to a period of ascetic training; in which the Retreat Master guides him in the spiritual exercises that produce religious manhood in a degree of perfection proportionate to the individual retreatant's co-operation. If such an one keeps rigidly the rules of training that call for hours of silence which preserves his recollectedness; if he is faithful in prayer, meditation, examine of conscience, sacramental confession and communion, and in his spiritual reading, he will be prepared for the great game of life, and for the ultimate victory and its reward. But he is not left to himself without an expert in the science of the spiritual life. The Director leads him into the purgative way with some such themes as: The Spiritual Combat, I Cor. IX, 24-27; Gal. V, 17; Self-Denial, St. Matt. XVI, 24-26; The Law of Right Intention, St. Matt. VI, 21; Prayer, a Means of Perfection, St. Matt. XXVI, 9, and VI, 9-13. Then the Trainer will conduct the soul into the illuminative way with, The Christian Ideal, Rom. XII, 1-2, Eph. IV, 11-14 (With which compare, St. John VIII, 12; XIII, 15; I St. Peter II, 21; I Cor. XV, 49); The Way of Darkness, Rom. XIII, 11-14; Prov. IV, 19; Isaias VIII, 22; V, 20; and compare (St. John III, 19; Eph. V, 11; VI, 12; Col. I, 13); The Way of Illumination, St. Matt. IV, 16; St. Luke XI, 34-36 (Compare St. John I, 9, 19-21; VIII, 12; XII, 35-36; Rom. XIII, 12; Eph. V, 8-9; I St. Peter II, 9-12; II Cor. IV, 3-6; Prov. IV, 18). Thus has the Retreat Master given the spiritual exercises to those in training;

and some of the individuals, at least, will have been guided in this period of retirement from the battle of life through the purgative way into the illuminative way; and now are ready to enter the unitive way of Christian Perfection. But the seminarian should realize that in the science of the spiritual life these three divisions are not separated by trenches from which the soul passes from one position of advantage to another and higher; for we are always tempted and therefore are always purging the old leaven of wickedness, and we are constantly stumbling in the darkness of fog while headed toward the light. Nevertheless in the degree that we grow in Divine Charity we are united to God by the bond of love which quickens the soul in the way of purgation and of illumination. Yet we may present the final hours of the retreat as the period of the unitive way, which is pre-eminently the path of love for God and for our fellow man. And if the student will read the following reference text in the Septuagint and New Testament Greek he will find that agapao means spiritual love that desires God, is satisfied with Him, and delights in Him; and that, in its manward quickening, is like that of the Angels and Saints in Heaven; and that the other Greek word translated love, phileo, means the spiritual love that unites parent and child, brothers and sisters, husband and wife, and friend with friend. Your analytical plans will be made on the themes which follow: The Basic Unity of Love, I St. John, IV, 16-17; The Theological Virtue, Rom. V, 1-5; The Duty of Love (Godward and Manward), St. Matt. XXII, 35-40; The Proof of Love, I St. John III, 14; II, 8-17; Desire for God's Presence, Psalm XLI, 1-6; Exodus XXV, 8, 43, II Peter VI, 2; Levit. XXVI, 11-12 (Presence of in the Tabernacle invites Visits to Him with acts of love); Satisfaction in Holy Communion, St. John VI, 27; Wisdom XVI, 20, 21 (The Sacrament of Penance prepares the soul for the

satisfaction in a good Communion, I Cor. XI, 23-32); Delight in God, St. Luke II, 14 (Adoration in the Mass: Gloria in Excelsis, etc.); Apoc. IV, 8-11 (The delight of the Saints in heaven in eternal adoration). Moreover that is a wise retreatant who is faithful in his spiritual reading during the period of his special development. The "Spiritual Combat" of Scupoli; "The Life of Christ" by Father Maas, S. J.; and that greatest of classics in the Spiritual Exercises, namely, Rodriguez's "Practice of Christian Perfection" should be always at hand for him whose aim is to attain the reward of his training. And the seminarian in the self-development of his own retreats will find that one effect of his personal training will be a high order of eloquence ready for the pastoral duty of preaching and teaching. And it would prove helpful at this point to read again the article on "Theology" with its subdivisions of "Pastoral," "Ascetical," and "Mystical" in the Catholic Encyclopedia, Volume XIV.

Of all Modern Audiences those composed of children inspire the Sacred Orator with the most effective eloquence. The child mind thirsts for truth as the lamb for its mother's milk; it craves virtue as the plant, the summer's sun; and its pure heart desires love as an angel of God. And in these days as the child mind is developed in truth, his will moulded by discipline, and his heart's emotions are regulated by Christian charity; so will be the character of the home, of the school, of the nation, and of the Church of God itself and of the civilization which it imparts to mankind. In the gospel narrative, our Blessed Lord's relation to children is a revelation of that required in the pastoral office of teaching children and preaching to them. His disciples came to Him with the question, "Who thinkest thou is the greater in the Kingdom of Heaven?" "And Jesus calling unto Him a little child, set him in the midst of them, and said; Amen I

say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven; and he that shall receive one such little child in my name receiveth Me; but he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals for it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh. See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the Face of My Father Who is in heaven." Hence the relation of the Good Shepherd to His lambs is that of justice and charity Who will recognize their humility, their readiness to be moulded in virtue, and whose heart can be regulated by tenderness and patient love. And this relation is further revealed in the incident recorded in the tenth chapter of St. Mark: "And they brought young children that He might touch them; and the disciples rebuked them that brought them; whom, when Jesus saw, He was much displeased, and saith unto them, Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. And embracing them, and laying His Hands upon them, He blessed them." Hence in the extension of His pastoral office He perpetuated the same relation to children through the Holy Father and the Bishops, for He said to Simon Peter "Simon, lovest thou Me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed My Lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: yea Lord Thou knowest that I love Thee. He saith to him, Feed My lambs." Thus with the emphasis of repetition

did Christ ordain that in teaching and in preaching to children love should inspire the Sacred Orator's eloquence. Consequently the Council of Trent, in the fifth session, does not exclude children from the pastoral duty of teaching and preaching on Sundays and on Festivals; but specifically states the obligation "to give catechetical instruction to children, and to others who have need of such instruction." Moreover both Benedict XIV and Pius X point out the great importance of feeding the lambs with sound doctrine and duty.

And what a wealth of material the Church provides in the stories of the Old and New Testament, in the wonderful narratives of the Liturgical Year so full of heroic love for God, and the courage and devotion of the Martyrs; and the revelations of the ministering Angels. Children love a well told story, and graphic pictures of the imagination; which bring doctrine and duty within their comprehension. Without giving an exhaustive array of the Bible Stories I will suggest a few that will illustrate what I mean. The child audience has been taught the first question and answer of their Catechism: "Who made you? God made me." And the Story of Creation is told in simple narrative form with graphic pictures. Then the duty of loving and serving God follows with the Story of Eden, and its beautiful picture of happiness in contrast with the next, The Serpent in Paradise; and so on throughout the Old Testament making the story and the picture illustrate the little sermon to the children at their Mass. And then follows from the New Testament, Our Blessed Mother and her Holy Child, Jesus in the Temple followed by the stories and pictures of Christ's life, death, resurrection and ascension. But care should be taken not to adhere to a strict formality of system; but rather the effort should be made to adapt the sermons on the catechism that they may conform to the Christian

Year, and leave the consecutive order of the catechism to the Parochial School. There are also beautiful stories and pictures of the coming and work of the Holy Spirit such as The Flames of Fire, The Miracle of Tongues, The Holy Father's First Sermon, The Missionary Apostle. Nor should the preacher to children fail to make use of the power of art in the Church. Such themes as The Tabernacle of God, The Queen Mother, The Foster Father, The Sacred Heart, The Way of the Cross, and other concrete images of the imagination with all their pious practices afford the Sacred Orator a means of the adaptation of his eloquence to the child audience; and he need not be anxious about the older folk who are attracted to the Children's Mass, for though advanced in years we never lose the child soul in our religion. And in the visits to the school where the child receives catechetical instruction the catechist should make the examination of the various classes in the Catechism, the Bible History, and in Church History a vital message full of eloquent appeal to the children's heart. Much can be done in this connection with the Saints Days and those of obligation with such topics as Holy Mary (Immaculate Conception), Her Entrance into Heaven, The Crowned Queen, and so on in the translation of titles and terms into the concrete language of childhood. The principle is simply that of the ornaments of style such as the prophets of God have all used; and which makes our Blessed Lord's Eloquence understood of the common people, whether young or old. Without going into more detail in the application of the science of the art of persuasion as adapted to the mind, the will and the emotions of children; and to those that also need such forms of eloquence I will refer the student to the analytical plans for children grouped elsewhere in our training in the art of Sacred Eloquence.

Consequently we may now consider the modern audience as it assembles in various sodalities and societies approved by the Holy Father and the Hierarchy, under the name of Social Groups. And I will take some of those which are most commonly to be found in our parishes; and suggest the adaptation of your eloquence to such groups. We have first the Apostleship of Prayer, which is a league of prayer in union with the Heart of Jesus approved by Pius IX and Leo XIII. It prepares souls for the eloquence in such subjects as The Power of Prayer, St. Matt. VII, 7-8; Union with the Sacred Heart, St. Luke XXIV, 32; Osee XI, 1-4; The Power of Intention, Heb. IV, 12; The Morning Offering, Apoc. VIII, 3-4; The Holy Hour, St. Matt. XXVI, 40; St. John XXI, 21, 23; Holy Communion of Reparation, St. Luke II, 24; I Cor. XI, 26; Heb. XII, 24. (See Catholic Encyclopedia, Vol. I, 633; XII, 345.) The Holy Name Society invites themes that bring out the filial reverence for the names of God; the Sodality of Mary, the Children of Mary, the Holy Rosary Society, the Tertiaries of Saint Dominic and of Saint Francis and the many organizations devoted to the spiritual development of their members that train souls to receive suitable messages of truth and virtue. And when they assemble for innocent pleasure the Sacred Orator has an opportunity for a sympathetic understanding of his people; such as shields him from impatient fault finding and scoldings from the Altar. Why should there not be also in these days of social unrest and commercial conflicts a source of eloquence in Guilds of Social Democracy with instructions at the meetings; with sermons at their special Masses or at Vespers on topics derived from Huslein's "Bible and Labor," the Catholic Social Platform, Guilday's "The National Pastorals of the American Hierarchy." The employer and employee could be brought together in such guilds and a library established in which

both could secure the books published by the National Catholic Welfare Conference on industrial relations.

We turn now to a subject which under modern conditions of materialistic financial methods seem very remote from Sacred Eloquence, namely, the Fifth Commandment of the Church that lays upon us the moral obligation to contribute to the support of our Pastors. Nevertheless there is a moral eloquence derived from the spiritual basis of this duty to which Catholic souls respond, if it is presented in a pastoral form. The evils that have beset us in bazaars, in dances, in games, and in chances wherein are adopted methods of financial support of the Church that are very far removed from a moral and spiritual motive. I need not enlarge upon the harmful means which seek to coerce the free will and stultify the moral sense which, if a reputable business house were to use them, would cause the loss of confidence and self-respect. Assuredly the Fathers of the Third Plenary Council of Baltimore, when in 1886 they placed this law in the Six Commandments of the Church, presented the duty as a moral obligation upon all Catholics in the United States who earn or possess an income. Note well the association of their promulgation of this commandment. The first four commandments have a moral and spiritual foundation and motive: To hear Mass on Sundays and Holy Days of Obligation lays the duty upon the conscience on pain of mortal sin; while those of fasting and abstinence, to go to the Sacrament of Penance and the Holy Communion at Easter, and that of avoiding marriage with non-Catholics and with relatives within the fourth degree of kinship, and the prohibition of solemnizing the sacrament privately or at forbidden times; all these five commandments have a moral foundation and a spiritual basis. Hence must we not conclude that the duty of financial support of the Church is on the

same moral and spiritual foundation. And since the other commandments are designed to save the soul from sin; since one saves the soul from religious indifference, another from defeat in the spiritual combat, another from going beyond the radius of Divine Mercy, another from death resulting from spiritual starvation, and still another from occasions of sin that may lead to apostacy; surely that of financial support is intended to save souls from covetousness and prodigality. The student need but to look into Slater's "Moral Theology" on this subject to recognize the significance of this truth. And it is not going beyond the proper extension of the duty to apply it to the building of churches, of schools and the acquisition of properties; and, where possible, of their endowment and maintenance and extension. And if the rich are taught that they are stewards of God no less than are those who earn scarcely more than their daily bread, the result in the long run will be a more generous support and willing answers to reasonable appeals. The record of the History of the Church evidences this fact. In the thirteenth century when the moral and spiritual life of Catholics reached a zenith, then it was that riches, lands, and generous offerings poured into the treasury of the Church so that souls living and dead might have the benefit of converting their material possessions into treasures laid up in Heaven. And in the present day it is found as a people are developed morally and spiritually they give the more generously; and as they make more generous offering to God of their own free will in obedience to the Church's commandment, they grow in moral character and in the spiritual life. Therefore when need or occasion in the Providence of God arises for pastoral instruction and sermons on the duty of giving to God that which belongs to Him, the Sacred Orator should select such themes as, The Temple Tribute, St. Matt. XVII, 23-26; The Widow's Mite,

St. Luke XXI, 1-4; Apostolic Generosity, Acts IV, 32-37; Dishonesty in Financial Duty, Acts V, 1-11; The Collection of Alms, I Cor. XVI, 1-2; Love's Sanctuary Offering, Ex. XXV, 1; XXXV, 5; The Tithe Offering, Deut. XIV, 22-23; Robbing God, Mal. III, 8. In this connection I recall the method of a Parish Priest, who with similar instruction, established at the beginning of each year a well planned budget system of income and expenditure, inclusive of all regular demands upon the parishioners, and in printed form gave his people a statement annually of the financial condition of the parish. Never was a word said from the Altar on the subject except in the sermon. No announcements were made at Mass of entertainments or bazaars, which are wont to lower the spiritual morale of a congregation to a secular business basis. And yet financial obligations to the Holy See, to the Diocese, to education, and to charitable institutions were met as well as those particular calls for special and exceptional offerings; and by keeping the support of the Parish on a purely moral and spiritual basis, both rich and poor laid up treasures in heaven, rather than seek temporal rewards and selfish gratifications on earth.

We have yet to consider the Lecture Audience from the viewpoint of the environment of both Catholics and non-Catholics; especially the latter to whom some form of eloquence other than the catechetical instruction or sermon would be more inviting. The lecture has an art of persuasion based upon scholarship that is very efficient in a hall or building other than the Church. And that Sacred Orator who knows how to translate technical terms and profound learning into the language of the people of average intelligence, will not only help his own congregation; but also will remove many obstacles to the Catholic Faith in establishing a counter influence to that of the atmosphere in which they live. I have used the term, environ-

ment; which is taken from the science of biology, which Webster describes as "the aggregate of all the external conditions and influences affecting the life and development of an organism." And we find that the conditions and influences of the modern period much the same throughout the world, and particularly powerful in our own country; because of the rapid growth of our population, and of the fact that we live in a melting pot of many races. And our environment is inimical to the spiritual life and growth of the American people, so that the direct influence of Catholic civilization is rendered less extensive and effective. Therefore the Sacred Orator must know his environment, and exert a counteracting influence; which can indirectly prepare the souls of men for the Divine Message by removing the dense ignorance of Catholic culture; which can be accomplished by the adaptation of his eloquence to the lecture audience.

We may summarize the spirit of the age in which we live as being a composite of the pride of scientific knowledge intrinsically materialistic, of a self-will producing radical revolt against authority in the home and in the state, and of an epicurean license that destroys the noblest emotions of the human soul. The first is derived from a scientific movement which is separated from the source of its safety in scholastic philosophy, the second is the result of the revolt against the divine sovereignty of the Holy See, and the third has its root in the divorce of ethical standards from the moral teaching and authority of the Catholic Church. Hence the Sacred Orator will find, as a lecturer, that his scholastic philosophy sustained by his fundamental theology qualifies him to meet the influences of materialistic philosophy and science with a deeper spiritual philosophy and a sounder science; because both scholastic philosophy, and fundamental theology present a profound scholarship wedded to a religion of super-

natural authority that safeguards all philosophic and scientic investigation. Consequently all the lecturer need do is to adapt his eloquence to his audience from his thinking with the scholarship of the Church. The source books from whence he can do so are the "Stonyhurst Philosophic Series," Windle's "The Church and Science" and "Science and Morality," Walsh's "The Popes and Science," Father Kneller's "Christianity and the Leaders of Modern Science," Father Wassman"s "The Problem of Evolution," and Father Husslein's "Evolution and Social Progress," and "The Great Encyclicals of Leo XIII," edited by J. J. Wynne, S. J., from all of which there comes an inspiration so eloquent that his lectures should convince the intellect by producing the apprehension of sound philosophic and scientific knowledge, develop the minds of his hearers in thinking with the scholarship of the Church, and cause them to form true judgments in such matters; and above all by such effects of his art of persuasion the lecturer is able to deliver intelligent men and women from that pride of a dead intellectualism fostered by institutions of learning, and broadcast by public prints. But to deliver the intellect alone is not sufficient, because our modern environment is charged with the influence of either corrupt standards of morality, or with the degrading power of a social convention without God. Hence the condition of the family, of society in its narrower sense, and of political and industrial life of today is rapidly falling into a moral indifference, or into a fateful stoicism, or into an epicurean profligacy; that render modern paganism worse in its effects than that of ancient Greece and Rome. And since this condition, if traced to its primal cause, is to be found in revolutions against the Papacy, and against the natural and positive law of God as maintained and taught by the authority of the Catholic Church, the Sacred Orator will find in Pastor's "History of

the Popes," Walsh's "The Thirteenth Century, the Greatest of Centuries," Rickaby's "Moral Philosophy," "Slater's "Moral Theology," Ryan's "The State and the Church" and "Distributive Justice," Husslein's "Catholics' Work in the World" and "Bible and Labor" a source of eloquence that should mould the free will in craving true justice, in the choice of right motives, and in the resolution to establish God and His rewards as the ultimate end of the moral philosophy of the individual life

But you will find, gentlemen, that it is not materialistic philosophy, nor science, nor even the irreligious codes of moral conduct in our modern environment that exert the most powerful influences that accelerate the flood of the paganism of the age; because the head may go wrong, and the will may be bad; but if the heart is right the flood may be stayed. I have emphasized throughout your training in eloquence the importance of the regulation of human emotions; that the desire, the satisfaction, and the delight of the human soul should be centered in the good, the true, and the beautiful in nature, in man, and in God. And in connection with modern audiences I have sought to bring home through lectures that are designed to convince the intellect, and mould the will through the means of turning wrong-headedness into a right attitude of mind, and ill-will to good will; and it now remains to point out a way in which the Sacred Orator may counteract the powerful influences of naturalism in art. For art divorced from religion is the most powerful agent of modern paganism; it perverts painting, music, and literature; it degrades idealism by a pantheistic or atheistic realism; and it degenerates both the passiones spirituales and passiones sensibiles into a lust of concupiscence whence are manifest the works of the flesh "which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissen-

sions, sects, envies, murders, drunkenness, revelings, and such like" (Gal. v). So that it is not only the scenario, and the drama; the gross painting and illustrating; but also contemporaneous literature that caters to the lusts of the flesh and the pride of life. Thus a debased naturalism uses various forms of art in corrupting the human heart, so that it desires not the good, is not satisfied with the true, nor does it delight in the beautiful. Of course, none other than the direct supernatural power of the Church can effectually regulate human emotions; and yet the Church does use the natural influence of art for emotional culture. She has idealized and christianized æsthetics, and made art a handmaid to religion; she has inspired artistic idealism so that the spiritual and senuous emotions desire to be satisfied with and to delight in the good, the true, and the beautiful in architecture, in painting, in music, and in literature. I wish to confine our attention at this time to but one of these, namely, literature; and to point out to the Sacred Orator a way of saving men and women from the influences of a naturalistic and debased art. There is a marvelous eloquence in literature adapted to the lecture audience. The epic, lyric, and dramatic poetry of our language; and its prose classics afford a source for the æsthetic training of the human emotions. The lecturer need but turn to two small books as his guides to select that which is suited to his taste, or to the occasion that calls for such a lecture, and they are Murray's "Lessons in English, Irish, and American Literature" and Reville's "My Book Case" and "My Book Case Series." He will find there both Catholic and non-Catholic authors with sound criticism for his guidance.

In the entire history of the art of literature there is no classic prose author or poet who more perfectly or more beautifully combines philosophy, science, art and

religion; and whose influence so counteracts the pagan literature and art of today than Dante. Certainly none so moulds the æsthetic taste of his readers as his Divine Comedy, in which he portrays the justice of God in Hell, the Mercy of God in Purgatory, and the Love of God in Paradise. He combines Catholic idealism with sound realism planted firmly upon actuality. The source books for lectures on Dante are "Dante" published by the Catholic Truth Society, Bowden's Hettinger's "Divina Commedia," and Cary's translation of the Divine Comedy in Everyman's Library.

Now I am well aware, gentlemen, that in this lecture on Modern Audiences that I have pointed out a large field of activity, and a broad field of eloquence; and you may deem it somewhat discouraging. But my purpose has been to show you that your training in Sacred Eloquence not only prepares you for catechising and for preaching; but it also fits you to become a lecturer and an effective writer of periodical essays.

Topical Analysis of Chapter Nine

Introduction: The Psychology of the Art of Eloquence. (See Diagram of Triangle.) The Preacher should know the psychological status of his audiences in their environment.

Each individual is a unit of soul and body. The soul is a simple or uncompounded spirit intrinsically three-fold in energy, namely, intellectual, emotional, volitional. Its own body is a physical organic composition. The hypostatic union of the soul and body is the Ego, which is the dynamic center of its three-fold activities.

A. Intellect	*B. Emotion*	*C. Will*
1. Apprehension	1. Desire	1. Craving
2. Ratiocination	2. Satisfaction	2. Choice
3. Judgment	3. Delight	3. Resolution.

Eloquence is the art of persuasion that convinces the intellect, regulates the emotions, and moulds the will; and subordinates the body to the soul throughout time for eternity.

PART I. *The Catholic Congregation:* (*a*) Their mental, moral, and devotional preparation for the Sacred Orator's message on Sunday and upon the Holy Days of Obligation; (*b*) The Divine Messages of the Liturgical Year.

PART II. *The Mixed Audience:* (*a*) Their intellectual, moral and emotional environment; (*b*) An age of radicalism and religious indifference needs positive authoritative eloquence in dogmatic and moral teaching and preaching.

PART III. *Parochial Missions:* (*a*) The married and unmarried men; (*b*) The married and unmarried women; (*c*) The children.

PART IV. *The Retreat Congregation:* (*a*) The Method of the Spiritual Exercises of Saint Ignatius Loyola; (*b*) The Unity of Subject in the threefold division of the purgative, illuminative, and unitive way, with spiritual reading for each.

PART V. *The Child Audience:* (*a*) Catechetical Instruction; (*b*) Brief Sermons to Children.

PART VI. *Social Groups:* (*a*) Devotional Sodalities and Societies; (*b*) Economic Guilds.

PART VII. *Preaching on the Fifth Commandment of the Church:* (*a*) The Spiritual Basis; (*b*) The Moral Obligation.

Conclusion: The Lecture Audience: (*a*) The Spirit of the age in the modern environment; (*b*) The Adaptation of the Lecture; (*c*) The Periodical Essay.

CHAPTER TEN

Illustrative Analytical Plans

The preceding lectures have been devoted to the science of eloquence, that the seminarian may acquire a knowledge of the definitions, rules, and principles; which are the foundations of the art of persuasion. And it is the purpose of the following analytical plans of sermons to illustrate the foregoing system; and, by their use, that each student may intelligently grasp the technique of the sacred oration. Thus with a model before him he may grow in the power to make his own analysis of a theme; and to arrange, with his own synthesis, the material he has mastered and from which he will deliver his practice sermon orally. Since the specific oration has its own motive and design; and since the sine qua non of eloquence is personal and individual, both the analysis and the synthesis must be the preacher's own work. While at the beginning of his training the student may preach from these plans, he should not get into the habit of depending upon another's outline; because it would be destructive of the preacher's own powers of thought, of choice, and of feeling, and lead to his becoming a mere impersonator or elocutionist.

Hence I recommend that the student study with minute attention these model plans, and then practice speaking on the same subject without anxiety as to whether he adheres closely to the reproduction of the given material; and then write a manuscript on the same subject as far as his memory may recall the details, and finally correct it from the sevenfold plan of the sermon. When that is completed he should select a theme of his

own, analyze it, and arrange it synthetically, and deliver it orally, in order that he may develop through logical memory and association of ideas his own ability to think, to choose, and to feel. The mechanical memory of delivering a manuscript sermon at first should be avoided; because it has a tendency to paralyze the fluency of the speaker, and to lose much of the effective power of true eloquence. Nor can such be attained without a meditation on each division of the sermon, which should be the chief preparation for preaching; because the message can become vitalized with supernatural persuasion only in the degree that spiritual reflection dominates the whole course of preparation. For the word can never return void when the Holy Spirit giveth utterance. But I do not wish to imply, gentlemen, that the oral delivery of a thoroughly prepared sermon should result in the neglect of reading a manuscript sermon in the course of such training; for there are times when the reading of a sermon or discourse is a necessity, and in order to prepare for such occasions the student should realize that even as the way to learn to write is to write, so the way to learn to read is to read.

But the difficulty presents itself that the course of studies in the four years of the seminary is so heavy and exacting that eloquence has little opportunity for such exacting preparation. But the student should bear in mind that his dogma, moral, scripture, and church history are all supplying him with the material; and that his practice preaching and writing are aiding those studies; while at the same time he is applying them practically to his own life and so fitting himself for translating them into the lives of his future people. And the more perfectly he trains himself for the Ministry of the Word the better theologian, moralist, exegete, and historian he will become; and the less danger he will incur of ever becoming a deadly fundamentalist or a misleading modernist.

Another difficulty may also face the seminarian. He may be one of so large a number of students that rare is the occasion when he can preach. But this can be met by the first year men forming their own group for practice preaching, and assembling at a time when three of their number can deliver each a twenty minute sermon orally or in manuscript. And like groups could form of the second, of the third, and of the fourth year men for the same purpose at different times. For each a moderator and at least two other critics should be chosen for the occasion whose duty it will be to point out the good points of the preachers followed by their individual defects. But this should be done with the utmost delicacy, sympathy, and charity.

FIRST SUNDAY IN ADVENT: CATHOLIC CONGREGATION

Theme: Death's Particular Judgment.

Text: St. Luke XVI, 22: "And it came to pass, that the beggar died, and was carried into Abraham's bosom; and the rich man died, and was buried in hell."

(Sign of the Cross: Invocation)

Introduction: The Church begins the Christian Year with the penitential season of Advent, in which we are expected to prepare for the coming of the Son of Man to be the Judge of the human world. St. John v, 22. And we are guided in this preparation by the Parable of the Judge presenting Death's Particular Judgment of Dives and Lazarus, in which we find three important facts that each of us must face.

Narrative:

FACT 1. Every person's life upon earth is a probation, namely, a period of test-time in which by our own free will we determine where we shall be, and what

shall be our condition throughout eternity. St. Luke XVI, 19-21.

FACT 2. Death's Particular Judgment decides upon our innocence or guilt accumulated in the life we have lived, and whither the soul shall go when separated from the body: to hell or to purgatory or to heaven. St. Luke XVI, 22-26.

FACT 3. The Church is appointed by Christ to teach us how to use our probation so that we may escape hell and enter purgatory or heaven at death. St. Luke XVI, 27-31.

Proposition: The Church begins her revelation of what we are to believe and to do that we may merit a Good Death, and so pass through the Particular Judgment, not into hell; but into heaven or at least into purgatory. Therefore we study today the Doctrine of Death's Particular Judgment.

Demonstration (Dogmatic):

PROOF 1. *The Christian Doctrine of Death:* (*a*) Originated in Sin, Gen. II, 17; Wisdom II, 24. Physical Death is a separation of the soul from the body, Eccles. XII, 1, 6, 7; The Judge's penalty of sin, Heb. IX, 27; Rom. V, 12; Eccles. XI, 3. (No home without its beloved dead; multitudes of graves on earth.)

PROOF 2. The Doctrine of Death's Particular Judgment: The Church, through her Theologians, teaches that during the death-throes, while the soul is separating from the body; it is illuminated as to its own guilt or innocence, and by its own initiative begins at once its passage to hell, or to purgatory or to heaven. Rom. II, 15-16; St. Matt. V, 25, 26; I Cor. III, 15; St. Matt. XXV, 46; Phil. I, 23; I Cor. XIII, 12.

The Council of Florence (Decret. unio. Græce) declares, "The souls of those, who after baptism, have never been guilty of sin, or who have been thoroughly cleansed from sin, are at once taken up to heaven; and there behold the Triune God as He is, face to face, according to the degree of their merit; but one more perfectly than another."

Refutation:

DIFFICULTY: May not our repentance be put off until the death bed? For the Penitent Robber on the Cross heard our Blessed Lord say, "This day shall thou be with Me in paradise": St. Luke XXIII, 33, 40-43. Will not the Last Sacraments prepare us for the Particular Judgment?

ANSWER: Remember the Impenitent Robber on the Cross, St. Luke XXIII, 39. Death's Particular Judgment came upon him, at the same moment, in the same place; and he had the same illumination as the other; but he deliberately committed those mortal sins against the Holy Ghost of which every sinful person is in danger, namely, presumption upon God's Mercy, and final impenitence. Consult I Kings XX, 3; Gen. XXVII, 2; St. James IV, 13-14.

Conclusion: Shall we not then prepare to make a good Confession in this Advent season that we may be prepared for death's particular judgment? By examination of conscience in relation to the sins of the past year, we shall have an illumination that leads us to the Tribunal of Mercy. We shall know whether our confession is good and therefore be able to restore our innocence by taking away the guilt that would bring us to hell if death came unexpectedly; because there are three unmistakable marks: First, Contrition, which

is interior in the heart moved by love for God, that includes all sins, and is supernatural (Joel II, 13; Acts II, 37-38); second, it is good when we make a complete confession, entire, clear and sincere, as we learn from the Council of Trent (Wilmer, page 359); and third, it is good when we make satisfaction, namely, do the penance which is assigned with the full purpose of amendment.

What a revelation of Christ's love there is in the Tribunal of Mercy. For there we can anticipate Death's Particular Judgment.

SECOND SUNDAY IN ADVENT: CATHOLIC CONGREGATION

Theme: The Last Coming of the Judge.

Text: St. Matt. XXIV, 30: "And then shall appear the Sign of the Son of Man in heaven."

(Sign of the Cross: Invocation)

Introduction: Our Blessed Lord reveals to us that His coming to judge the human world will be as sudden as lightning; and that there will be darkness without the light of the sun, moon or stars. Then there will appear the supernatural light of the true Cross, or a Cross of heavenly glory. St. Matt. XXIV, 29-31. ("Life of Christ," Maas.)

Narrative:

FACT 1. *The Place of the Last Judgment:* (*a*) The Valley of Josaphat, Joel III, 2, 4; (*b*) In the Clouds, I Thes. IV, 16; St. Matt. XIII, 49. (The lost sinners in the valley, the saved in the clouds.)

FACT 2. *The Time of the Last Judgment:* (*a*) A definite period appointed by God, St. Luke XVII, 30; Phil. I, 6; (*b*) Not revealed and sudden, Acts I, 6, 7; St. Mark XIII, 33; St. Matt. XXIV, 27-28.

Proposition: The Church, in Advent, warns us as did Christ of the impending Universal Judgment; and would have us meditate upon the doctrine, and prepare for the event.

Demonstration (Dogmatic):

PROOF 1. Our Blessed Lord's Revelation of the Last Judgment, St. Matt. X:IV, 27-31; XXV, 31-46.

PROOF 2. The Church's dogmatic revelation: Quote from Nicene Creed and from Athanasian Creed; Manual of Prayers, pages 127; 45.

Refutation:

OBJECTION: Surely sin can not be so awful as to merit eternal punishment.

ANSWER: Reason tells us that the penalty of the guilt is measured by the dignity and office of the person against whom the crime is committed. Assassination of President or Sacriligeous murder of a Bishop. Our Blessed Lord's Answer, St. Matt. XXV, 46.

Conclusion: A Good Communion the best preparation for the Last Coming of the Judge, I Cor. XI, 26-32; Quote Dies Irae, select verses in English. Manual of Prayers, page 574.

THIRD SUNDAY IN ADVENT: CATHOLIC CONGREGATION

Theme: The Revelation of Hell.

Text: St. Matt. XXVI, 24: "The Son of Man goeth, as it is written of Him; but woe to that man by whom the Son of Man shall be betrayed: it were better for him if that man had not been born."

(Sign of the Cross: Invocation)

Introduction: The life of Judas Iscariot reveals the awful power of mortal sin. He was created with a free will, without an internal or external necessity to sin; and he was trained by God's ancient Synagogue to keep the old law, that he might know, serve, and love God. And he was therefore prepared to accept the higher vocation of Apostleship under the New Law, which admitted him to an intimate friendship with Christ (Acts I, 17); and he had been warned time and again of the danger of mortal sin (St. Matt. XXVI, 20-21). Nevertheless he deliberately continued in mortal sin, and consequently entered into the judicial hardening of Divine Justice (St. John VI, 70-72). Yet the Mercy of His omnipotent Judge with Whom he was in constant companionship shined upon him; but the power of mortal sin led him to become a traitor to his Friend, St. Matt. XXVI, 47-49; and his life ended in despair and final impenitence, and he, therefore, went to his own place. (St. Matt. XXVII, 3-5; Acts I, 25) Hence "It were better for him, if that man had not been born."

Narrative:

FACT 1. Hell is a place prepared by God for His fallen creatures. (Jude I, 6; II Peter II, 4; St. Matt. XXV, 41.)

FACT 2. Though there is an opinion that it is within the earth, the locality of Hell has never been definitely revealed, and St. Chrysostom says, "We must not ask where Hell is; but how to escape it."

Proposition: The Church in Advent invites us to reflect upon the revelation of Hell, and upon mortal sin which brings us into its awful torments by the Eternal Justice of God.

Demonstration (Dogmatic):

PROOF 1. *The Doctrine of Hell:* (*a*) The Church in The Council of Lyons and that of Florence teaches us by the following decree that Hell exists, "The souls of those who depart in mortal sin, or only in original sin, go down immediately into Hell; to be visited, however, in unequal punishments." (Cath. Encyclopedia). (*b*) The Church brings to each generation of mankind this doctrine in Christ's own words: St. Matt. x, 28; XXIII, 15, 27, 28, 33; and St. Luke x, 15. (Consult "Life of Christ" by Fr. Maas.)

PROOF 2. This Doctrine of Hell warns us of the unending torments by eternal Justice: (*a*) Anguish of Soul in the Pain of Loss (Poena Damni), St. Matt. XXV, 31-33, 41, 46 (The loss of the Beatific Vision); (*b*) Pain of Body (Poena Sensus), St. Matt. v, 27-30; XIII, 38-43; (*c*) Accidental Pains of the Lost in the "second death," Apoc. XX, 14; XXI, 8. (E. G. Judas vs. Impenitent Robber.)

St. Chrysostom: "What wouldst thou compare with those fearful things? What with the unquenchable fire? With the never ending worm? Which of the things here canst thou name as equal in comparison of the gnashing of teeth, with the chains, with the outer darkness, with the wrath, the tribulation, the anguish?"

Refutation:

OBJECTION: But can a finite creature commit an offense on earth, to merit such awful torments throughout eternity?

ANSWER: Mortal sin is measured by the Person against Whom it is committed. The traitor against the Infinite God. And Christ warned us, "These shall go into everlasting punishment; but the just into life everlasting," St. Matt. XXV, 46.

Conclusion: The great lesson of Advent is that the revelation of Hell unveils the terrible character of mortal sin; which is sevenfold: pride, covetousness, lust, anger, gluttony, envy and sloth; in which we become traitors and the enemies of God, which ends in eternal woe.

Fourth Sunday in Advent

Theme: The Revelation of Heaven.

Text: Acts I, 10: "They were beholding Him going into Heaven."

(Sign of the Cross: Invocation)

Introduction: The eleven Apostles, on the Mount of the Ascension: Their thirst for truth, craving for virtue, and desire for happiness only partially satisfied. St. John XIV, 6; St. Luke VI, 40; St. John XIV, 1-2; Acts I, 10-11.

Narrative:

Fact 1. Like the Apostles, mankind has naturally the same thirst for truth, craving for virtue, and desire for happiness never fully satisfied on earth; hence reason asserts a future state, in which they will be satisfied in proportion to merit. Both history and literature indicate this fact.

Fact 2. The Son of Man revealed Heaven as the place wherein the supernatural thirst, craving and desire would be satisfied in the Beatific Vision of the Adorable Trinity. Acts VII, 55; Apoc. IV, 10-11. (Locality not revealed, except in the fact that it is beyond the limits of the earth where Christ is enthroned.)

Proposition: The Revelation of Heaven assures us that the supernatural virtue of charity prepares us for the eternal happiness of the Beatific Vision of the Adorable Trinity.

Demonstration (Dogmatic):

PROOF 1. God's Incarnation reveals to us the existence of Heaven: St. John I, 14; St. Matt. V, 1-12; St. John XIV, 3; Heb. XII, 22-24; St. James I, 12; II Tim. IV, 8; Eph. I, 17-18.

PROOF 2. The Revelation of Heaven assures us of the Beatific Vision: I Cor. XIII, 12; I St. John III, 2; II Cor. V, 6-9. St. Thomas Aq. teaches "Since the last end and the highest happiness of human life is to see God, it is to be believed that it is possible for the human intellect to attain to the vision of the Divine Essence." And "The essential reward of man, which is his beatitude, consists in the perfect union of the soul with God; inasmuch as it perfectly enjoys Him, perfectly seen and loved." Benedict XII defined this dogma thus, "We define that the souls of all the saints in heaven have seen and do see the Divine Essence by direct intuition and face to face, in such wise that nothing created intervenes as an object of vision; but the Divine Essence presents itself to their immediate gaze, unveiled, clearly and openly."

PROOF 3. The Revelation of Heaven also brings us the truth that there are degrees of Beatitude in this vision in proportion to the merit of each individual. St. John XIV, 1-3; St. Matt. XIII, 23. St. Thomas Aq. tells us, "Divers modes of attaining a last end are called mansions. In this way the unity of a house corresponds to the unity of the beatitude which exists ex parte of its object; and the plurality of mansions corresponds to the difference which is found in the beatitude ex parte of the Blessed, whose various degrees of blessedness are spoken of as various mansions." (Made a dogma by Coun. of Florence.)

Refutation:

OBJECTION: But I love the world, which I enjoy now.

ANSWER: How do you love it, and what do you enjoy? I St. John II, 15-17; Heb. XII, 22-24; Apoc. XXI, 1-7.

Conclusion: The supernatural virtues of Charity is the means of meriting the most perfect happiness in the Beatific Vision of the Adorable Trinity in Heaven. I Cor. XIII, 12-13; I St. John IV, 7-16. In this connection St. Thomas Aq. states, "The more closely one is united to God, the more blessed he will be; but union with God is by way of charity; and so according to the difference of charity will be the diversity of beatitude."

FEAST OF THE IMMACULATE CONCEPTION

Theme: The Immaculate Conception.

Text: St. Luke I, 28: "And the Angel being come in, said unto her: Hail, Full of Grace, the Lord is with thee; blessed art thou among women."

(Sign of the Cross: Invocation)

Introduction: The salutation, Full of Grace, amazed the lowly virgin Mary; because of this plenitude of God's favor the Lord was with her in a special manner, so that she was pre-eminently blessed among women. St. Augustine tells us "Mary is filled with grace, and Eve is freed from fault; the *male* (curse) of Eve is changed into the benediction of Mary." This plenitude of grace came to her with its specific beatitude years before the Angel Gabriel saluted her, and prepared her for the exalted position of becoming the Mother of God. "And the Angel said unto her: Fear not, Mary, for thou hast found grace with God, Behold thou shalt conceive in

thy womb, and shalt bring forth a son; and thou shalt call His name, Jesus." (St. Luke I, 30-31.)

Narrative:

FACT 1. The golden legend contained in the apocraphal Nativity of Mary, and in the Protoevangelium of James tells us that the two saints Joachim and Anne were the parents of the Blessed Virgin. They were childless until late in life, when the miracle of Mary's conception took place. And later tradition informs us that both the active and passive conception were in accordance with the natural law of generation; and that the parents were dominated by the Will of God, and by the hope common among Hebrew parents of becoming the progenitors of the promised Redeemer.

FACT 2. Pious opinion and the scholarship of the Church from early patristic days, has always explained this conception of Mary thus: God created her soul at the first instant of her conception; and by a miracle of grace made it immaculate in the first instant of its infusion into the flesh which was derived from her parents. Hence she became like the first Eve before the fall perfectly just, pure, and beautiful, without the least taint of original sin.

Saint Thomas Aquinas declares, "The nearer a thing approaches to its principle, the more does it partake of the effect of the principle; but Christ is the principle of grace, and Mary is nearest to Him, since He received from her His human nature. Hence she ought to receive from Christ a greater fulness of grace than any other." (Consult Vaughan's "Divine Armory of Holy Scriptures," page 133.) Hence the Church would have us try to understand the revelation of the Immaculate Conception of the Mother of God.

Proposition: Mary, our Blessed Mother, by her Immaculate Conception, is the ideal of Christian womanhood in justice, in innocence, and in beauty: and next to her Son the greatest help of her children in the warfare against the powers of darkness.

Demonstration (Dogmatic):

PROOF 1. The Doctrine of the Immaculate Conception in Holy Tradition: (*a*) Saint Ephraem (A. D. 306-373) in his devotional ecstacy, as "The Harp of the Holy Ghost" exclaims, "Most Holy Lady, Mother of God. Alone most pure in soul and body, alone exceeding all perfection of purity, alone made in thy entirety the home of all the graces of the most Holy Spirit; and hence exceeding beyond all compare even the angelic virtues in purity and sanctity of soul and body. My Lady most holy, all-pure, all-immaculate, all-stainless, all-undefiled, all-incorrupt, all-inviolate; spotless robe of Him Who clothes Himself with light as with a garment, flower unfading, purple woven by God, alone most immaculate."

(*b*) Duns Scotus (about 1269 to 1308) the Franciscan philosopher and theologian, and the great defender of the Immaculate Conception, teaches that it was becoming the mother of the Redeemer to have been free from the power of sin and of Satan from the first moment of her existence; and declares that "the perfect Mediator must in some one case have done the work of mediation most perfectly; which would not be unless there was some one person at least, in whose regard the wrath of God was anticipated, and not merely appeased."

(*c*) In the Council of Basle (1439), after a public discussion of two years, the assembled Bishops declared the Immaculate Conception to be a doctrine at once pious and consonant with Catholic worship, faith, right

reason, and Holy Scripture. (Consult Cath. Encyclopedia, Vol. VII, pp. 674-680.) But thanks be to God the doctrine was raised to a dogma of the faith before modernism in dishonoring the Mother ended in denying her Divine Son.

PROOF 2. The Dogma of the Immaculate Conception of the Mother of God was decreed and defined by the infallibility of the Holy See when Pius IX, on December 8, 1854, issued his solemn bull ex cathedra containing these words: "We declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary was, in the first instant of her conception, by a singular grace and privilege of Almighty God, in virtue of the merits of Jesus the Saviour of the human race, preserved free from all stains of original sin; is revealed by God, and on that account is to be firmly and constantly believed by all the faithful." (See Birkhaeuser's "Church History.")

Therefore the Church in the Breviary and in the Missal voices Christ"s devotion to His Immaculate Mother: "Thou art all fair, O My Love, and there is no spot in thee." "O thou fairest among women; O thou most beautiful among women." "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun?" (Cant. IV, 7; I, 7; V, 9; VI, 9.) Hence "No defiled thing cometh unto her. For she is the brightness of Eternal Light, and the unspotted mirror of God's majesty." (Wisdom VII, 25, 26.) And the Church in the Epistle for the Feast, gives the revelation that in the timeless design of the Incarnation, Mary was included: "The Lord possessed me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made."

Now we may ask what relation does the Immaculate

Mother bear to us her children. And the answer comes to us in

PROOF 3. God's decree given in the Protoevangelism of Holy Scripture: "I will put enmities between thee and the woman, and thy seed and her seed; He shall crush thy head, and thou shalt lie in wait for her heal." Thus at the victory of Satan in original sin was decreed also the victorious warfare of God Incarnate and His Blessed Mother. And the first Eve was made the type of the second Eve. As the first Eve became the mother of all living; so the second Eve became the mother of all baptised into Christ. The children of Mary are battling with her in the warfare against the powers of darkness. And as a supernatural Mother Immaculate she is the ideal of Christian womanhood in justice, in innocence, and in beauty; and she who is full of grace is pre-eminently the help of the just in their battle against the unjust. (Consult Maas, "Christ in Type and Prophecy," pages 184-211.) Mary's victory through correspondence with sanctifying grace in a life of service and suffering with her triumphant Son, ended in her assumption into heaven and her coronation with Him to reign forever. Apoc. XII, 5, 10, 11, 17.

Refutation:

DIFFICULTY: But the Immaculate Conception did not exempt the Blessed Mother from sorrow, debility, and death. (The Seven Sorrows.)

ANSWER: True. Thus far did the penalty of original sin cast its shadow over her; but she made them, in union with the Passion of her Son, a vicarious offering for the help and benediction of her children; even as Saint Paul filled up the measure of Christ's suffering for His body's sake the Church.

Conclusion: We, the Children of Mary Immaculate, were restored to the same original justice, innocence, and beauty; and we constantly receive a miraculous sanctifying grace that we may fight with her in the warfare against Satan and his hosts, and we have the assurance of ultimate victory in Christ. Therefore we cry "Hail, holy Queen, Mother of mercy; our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy Womb, Jesus. Pray for us, O holy Mother of God; that we may be worthy of the promises of Christ."

Note.—To acquire deep love for and confidence in the Immaculate Mother use daily "The Little Office of the Blessed Virgin" and of her "Immaculate Conception," published by the Apostleship of Prayer.

The Nativity of Our Lord

Theme: God, the Son, Incarnate.

Text: "And the Word was made Flesh," St. John I, 14.
(Sign of the Cross: Invocation)

Introduction: This revelation contains the fundamental truth of Christianity. For without the Incarnation there would be no salvation from sin, and no hope of heaven. It is also the test of whether a man is a Christian or not; for unless he believes in Jesus Christ as Perfect God and Perfect Man he cannot lay claim to the name of Christ; and unless he tries to make each thought, word, and deed conform to this fundamental truth he is not sincere in his faith in the only begotten Son of God, full of grace and truth. But we are not

among those who deny the fact of Christ's Divinity and Manhood; for we have realized the truth of Saint John's revelation, "And the Word was made Flesh, and dwelt among us; and we saw His glory, the glory as it were of the only begotten of the Father full of grace and truth.

Narrative:

FACT 1. The Angel Gabriel, who stands before God, was sent to Holy Mary at Nazareth to deliver the message: "Hail full of grace. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call His name Jesus." And Mary asked, "How shall this be done?" And the angel answered: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God."

FACT 2. Moreover the Angel's prophetical message was fulfilled in the reign of Cæsar Augustus when he decreed the census of the population of Judea, and caused Saint Joseph to travel from Nazareth to Bethlehem, "To be enrolled with Mary his espoused wife, who was with Child." And when the Virgin Mother's "days were accomplished that she should be delivered; she brought forth her firstborn son." And thus "the Word was made Flesh and dwelt among us, full of grace and truth."

Proposition: Hence every Christian should seek to know, with the most intimate personal knowledge, God, the Son, Incarnate; as the Angels knew Him and adored Him; and to know Him as the Blessed Mother knew Him and loved Him. For to know Him thus is to give Him perpetually the soul's deepest adoration and the heart's richest love.

Demonstration (Dogmatic):

PROOF 1. The Word is the eternal Son of God: St. John I, 1-3; Isaias VII, 14; St. John X, 30; XX, 28; Phil. II, 6; Heb. I, 3, 5. Hence the Athanasian Creed proclaims: "The Godhead of the Father, and of the Son, and of the Holy Ghost is one; the glory equal, the majesty co-eternal." Therefore I know Thee, O Eternal Son of God. In the design, in the order and in the beauty of the material universe I behold Thy glory as Creator, and Ruler; and I rest secure in Thy Providence in the human world in spite of widespread evil, for "since God is God, and right is right, the right is sure to win." And with this angelic knowledge I adore Thee, and I worship Thee, My God and my All.

PROOF 2. The Eternal Son of God was made Man: St. John I, 14; St. Luke II, 4-7; Gal. IV, 4; Heb. II, 14, 16.

Athanasian Creed: "Consequently the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man; He is God of the Substance of His Father, begotten before all worlds; and He is Man of the substance of His Mother; Perfect God and Perfect Man; yet is He not two, but one Christ; one altogether, not by confusion of substance, but by unity of Person."

Hence, I will seek to know Thee, even as the Blessed Mother knew Thee, intimately, personally as my Saviour from all sin, and cry with her, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; because He hath done great things to me, and Holy is His name." As I kiss the wound prints in Thy Feet, in Thy Hands, and in Thy Side, I adore Thee and I love Thee; and since Thy love to me cost Thee such anguish, I am resolved to sin no more.

Refutation:

OBJECTION: But I am not a theologian, nor a learned man, and I am far removed from the sinless Mother of God. How can I possess such knowledge of the Perfect God and Perfect Man? It is beyond me!

ANSWER: Nevertheless this supernatural knowledge was given thee, Child of God in Holy Baptism and made strong in Holy Confirmation. You need only to develop it in prayer and meditation: Isaias XI, 2, 3; II Peter III, 18. (E. g.) The growth in the knowledge of the personal saviour is found in the prayers and meditation of the Rosary.

Conclusion: There are scholars who patiently labor in physical science, who seek to know the rocks, the earth, and the mighty oceans; who toil to discover the secrets of the planets; who tread painfully the labyrinth of being and of the cosmic world; while others lose themselves in the mysteries of the nature and activities of the human soul; and some also pursue the paths of history and literature: to all of whom we owe a debt of gratitude in modern civilization. Nevertheless to what end is their encyclopedic knowledge unless it leads us to "The Word made Flesh"? Or why seek riches, and honor, and power in the human world unless it be to glorify God and to promote the temporal and eternal well-being of man? The first cause and last end of human knowledge is life in its best and happiest aspect. Such is true blessedness and everlasting life as revealed by God, the Son, Incarnate when He proclaimed: "This is life eternal, to know Thee, the only True God, and Jesus Christ Whom Thou hast sent." St. John XVII, 3.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

Theme: Light in Darkness.

Text: St. John VIII, 12: "Jesus spoke to them, saying, I am the Light of the world; he that followeth Me, walketh not in darkness, but shall have the light of life."

(Sign of the Cross: Invocation)

Introduction: At the Nativity of our Blessed Lord, the human world lay in gross mental, moral and emotional darkness. Natural and supernatural truth were eclipsed, moral virtue was overshadowed by pagan vices; and mankind loved darkness rather than light. The effects were similar to the condition of the vegetable and animal life without the rays of the sun. St. Luke I, 78-79; St. Matt. IV, 15-16; St. John III, 19; Rom. I, 21-25; Isaias IX, 2.

Narrative:

FACT 1. God is Light: I St. John I, 5; St. James I, 17; Tim. VI, 14-16; I St. John IV, 16.

FACT 2. God the Son, Incarnate is the Light of the human world: St. John I, 4, 9; St. Luke II, 32; Isaias IX, 1-3, 20.

Proposition: In the pagan darkness of the modern world, Jesus Christ is the source of the supernatural Light of the individual Christian in the life of truth, of virtue, and of charity; that His illumination may shine in the social life of mankind.

Demonstration:

PROOF 1. Jesus Christ is the source of the illumination in the life of faith: Eph. I, 17-18; V, 11-14; St. Luke I, 78-79; I Peter II, 9; I St. John I, 5, 7; II Cor.

IV, 6; (E. G. Illumination of the three Apostles on the Mount of the Transfiguration, St. Matt. XVII, 2, 9.)

PROOF 2. Jesus Christ is the source of moral illumination in the life of virtue: St. John I, 9-14; III, 16-21; St. Matt. VI, 22-23; Eph. V, 8-14; II Cor. IV, 6. (Contrast with moral darkness of conventual customs of modern society.)

PROOF 3. Jesus Christ is the source of the illumination of charity: Col. I, 12, 13; St. John XII, 35-36; I St. John IV, 15-17; II, 9-10. (Note well that as the physical sun emanates growth, health, and physical well-being, so the Sun of the human world imparts every supernatural growth, health and beauty in the spiritual life of the children of God.

Refutation:

OBJECTION: This supernatural illumination is too mystical for me.

ANSWER: Then there must be something wrong with you. Your personal relation to Jesus Christ must be defective. Therefore, hear His Voice as He speaks to you in this Christmastide: "He that followeth Me, walketh not in darkness; but shall have the Light of Life."

Conclusion: The Altar today brings us brilliant light and exquisite beauty to drive away the darkness of the outside world; and we go forth with the interior light in our souls that we may reflect His light in our lives. From the throne of Light we hear: "Ye are the light of the world; let your light so shine." Commentaria, a Lapide, Vol. 20, 513. St. Matt. V, 14, 16.

The Epiphany of Our Lord

Theme: The Leading of a Star.

Text: St. Matt. II, 2: "We have seen His star in the east, and have come to adore him."

(Sign of the Cross: Invocation)

Introduction: The Church, on the Epiphany of our Lord, keeps the mind centered upon the Holy Child, dependent upon the care of His Virgin Mother, and under the guardianship of His foster-father, Saint Joseph. The shepherds found Him wrapped in swaddling clothes lying in a manger. After the eighth day He is circumcised and is named Jesus. The Immaculate Mother at her purifications presents Him in the temple; and Holy Simeon, in his "Nunc Dimmitis" prophesies that He would be a light to lighten the gentiles, and the glory of His Mother's people. (Consult Maas, "Life of Christ," pp. 26-33.)

But in that helpless Infant is veiled the Eternal Son of God. Isaias VII, 14; LX, 1-6; Phil. II, 6; and therefore the Angel of the Shepherds proclaimed, "I bring you good tidings of great joy, that shall be to all people, for this day is born to you a Saviour, Who is Christ the Lord." (St. Luke II, 1-7; 8-20, 22-39.) Hence the Wise Men from the East adore the Holy Child as Eternal God.

Narrative:

Fact 1. The Magian Priests. Learned astronomers and astrologers of a priestly caste from probably Arabia or Chaldea or Persia. Natural science trained them for the Supernatural Light.

Fact 2. The Star of the Infant King was a miraculous star that guided them in their journey of about six hundred miles for nine days, of which they may have

learned from Messianic tradition carried by exiled Jews into Babylonia. (Num. XXIV, 17; St. Matt. II, 1, 2, 9, 10. A light similar to that in St. Luke II, 9; Acts IX, 3.) (Consult Maas, "Life of Christ," pages 34-37.)

Proposition: The Church today leads us by the supernatural light of faith to adore Jesus in the worship of the Mass.

Demonstration (Dogmatic):

PROOF 1. The Leading of the Star brought the Wise Men to the King of Kings, and Lord of Lords. St. Matt. II, 2-8; Michaes V, 2; St. John I, 49; I Tim. I, 15-17; VI, 13-16; Apoc. XIX, 13-16.

PROOF 2. The Supernatural Light of God Incarnate caused them to adore the Holy Child with that worship which can only be given to God Himself Present. Hence they offered Him gold as the Supreme Ruler of mankind; frankincense as God; and myrrh in recognition of His Humanity. Therefore their faith accepted Him as Perfect God and Perfect Man. (St. Matthew II, 11; Ps. LXXI, 7-15; Levit. VI, 15; XXIV, 7; St. Mark XV, 22-26.)

PROOF 3. The Church, throughout the ages, has led the nations to follow the Light of Revelation to adore our present God in the worship of the Mass. (Malachias I, 11; I Cor. XI, 23-26.) We adore God veiled under the appearances of Bread and Wine, we present Him with material offerings in recognition of His supreme sovereignty, incense in recognition of His Godhead, and we offer to the Father the myrrh of His Passion in the Holy and Unbloody Sacrifice.

Refutation:

OBJECTION: But such mysteries as the Infinite God,

Incarnate in the Holy Child, and His Presence in the Host of the Altar transcends human reason.

ANSWER: True! But it does not transcend supernatural Faith. I St. Peter I, 3-9.

Conclusion: The Star of Supernatural Faith is infused into our souls at Baptism to guide the wise throughout the journey of life. The Council of Trent has declared this theological virtue, Faith, to be "The beginning of human salvation, the foundation and root of all justification," and "an infused supernatural habit inclining the intellect to firmly assent to the truths revealed by God and proposed by the Church, on account of the authority of God, the Revealer." Rom. X, 10; Heb. XI, 5-6. (Consult Wilmer's "Handbook of the Christian Religion," pages 422-431.)

FIRST SUNDAY AFTER EPIPHANY

Theme: The Will of God in Social Life.

Text: Rom. XII, 2: "Be not conformed to this world; but reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect Will of God."

(Sign of the Cross: Invocation)

Introduction: Lest we should forget that the Son of Mary is the eternal Son of God, the Church brings to us today the boy Jesus in His thirteenth year sitting humbly at the feet of the Teachers of the Law hearing their expositions and asking them questions; but manifesting His wisdom in such a supernatural reality that "All that heard Him were astonished at His Wisdom and His answers." And well might it cause wonder, because that wisdom was the Divine Wisdom of the Son of God, and the developed wisdom of the Son of Mary derived

from supernatural infusion and His human experience. And again when the Blessed Mother questioned Him, the revelation of His eternal Father and His duty of conforming to the God's Will in His human life upon earth was given in His words, "Did ye not know that I must be about My Father's business"; and to prove to mankind "what is the good and acceptable, and perfect Will of God." (Maas, "Life of Christ," pages 40-43.)

Narrative:

FACT 1. The Son of Mary conformed to God's Will in the hidden social life of the Nazareth Home. St. Luke II, 39-52.

FACT 2. The Son of Mary conformed to the Will of God in His public Social Life: (*a*) At the Marriage in Cana, St. John II, 1-11; (*b*) At the Feast in St. Matthew's House, St. Luke V, 29-30; (*c*) At the Home of Mary and Martha, St. Luke X, 38-42; (*d*) In the House of a Prince of the Pharisees, St. Luke XIV.

Proposition: The Social Life of the Son of Mary in its conformity to the Will of God is the standard of the Christian's social life in the home and in society.

Demonstration (Moral):

PROOF 1. The Social Life of the Christian in the home ought to conform to the Will of God expressed in the Fourth Commandment of the Decalogue: "Honor thy father and thy mother that thou mayest be long lived upon the land, which the Lord thy God will give thee." This social obligation is mutual: the parents are to love, nurture and educate their children; and the children are to love, reverence and obey their parents, and thus prove the good, the acceptable, and

perfect Will of God to make the home happy, and noble; and the reward is a long life upon earth. (Consult Slater's "Moral Theology," Vol. I, pp. 270-283.)

PROOF 2. The Social Life of the Christian in general society ought to be like the Son of Mary in conformity to God's Will. Rom. XII, 1-5; St. Matt. VII, 1-5.

As in the home, so in the social life of the world the wisdom of proving the good, the acceptable and perfect Will of God in justice, charity and purity, e. g., the change wrought in continental Europe by the leavening power of Christian principles that radiated from the Will of God for the blessing and happiness of mankind.

Refutation:

OBJECTION: Social custom and convention are very powerful. We should become a peculiar people not to conform. My station in life calls for fashion in dress, for like tastes and modes of recreation.

ANSWER: But my higher social obligation is to show the good, the acceptable and perfect Will of God; and become a dominating influence of Wisdom, of happiness, and of beatitude in the home and in society. St. James IV, 7; Heb. XII, 4; I Thes. V, 21-23.

Conclusion: The happiness of the Christian that is reformed in the wisdom of Christ, in the privacy of the home circle and in the extended sphere of society. The Crown of righteousness. St. James I, 12; II Tim. IV, 7-8.

SECOND SUNDAY AFTER EPIPHANY: FOR MIXED AUDIENCES

Theme: The Rational Knowledge of the One True God.

Text: Rom. I, 19-20: "That which is known of God is manifest in them; for God manifested it in them; for

the invisible things of Him, from the creation of the world, are clearly seen; being understood by the things that are made, His eternal power also and divinity; so that they are inexcusable."

(Sign of the Cross: Invocation)

Introduction: In a very real sense we may call the age in which we live a psychologic period, because the trend is more and more to study the human soul and its energies and endowments. And in particular our subject today calls upon us to recognize those philosophic functions that seek an answer to the three basic questions: whence, why, and whither. Surely the Creator would not have implanted in the rational intellect those questions without the endowment of a power to answer them. And it is my purpose to seek that answer through the natural light of creatures and human reason with which all men are endowed.

Narrative:

FACT 1. The Vatican Council states that man through the unaided light of natural reason, can with certainty know God as the author of nature.

FACT 2. Holy Scripture tells us that we men and women, endowed with logical reasoning, can acquire a knowledge of the One True God, through the material universe and the human world. Rom. I, 19-20; Wisdom XIII, 1.

FACT 3. Holy Tradition, from old, proclaims that which Saint Gregory of Nazienzen expresses: "Every man, for the reason that he was created a reasoning being, ought to know Him as the God Who created him."

Proposition: The Rational Knowledge of the One True God can be acquired by every rational soul; and therefore we are all without excuse if we fail in attaining

that happiness of the natural order which all men desire.

Demonstration (Philosophic):

PROOF 1. The Material Universe (Effect to cause: aposteriori). No force without causal power; no order without antecedent will. The thing made, evidences the maker: "Round about us we see many things, and we know of the existence of beings which we have never seen. Now all these beings without exception must be either created or there must exist at least one which is not created but eternally exists. But to suppose that all beings without exception are made, are created, is contradictory. Therefore an uncreated Being must exist, which is God."

PROOF 2. Degrees of Perfection in the vegetable and animal kingdoms: "It is evident that in this world there are different degrees of perfection. Man is in a higher plane of perfection than the brute, and this in turn is higher in perfection than the vegetable, which surpasses dead matter. Individuals differ. The less perfect postulates the perfect, the less wise demands the absolute wise; the lower demands the higher which in turn calls for the highest. Therefore the highest, the absolutely perfect, the all-wise must exist, in a word, God."

PROOF 3. Design, particular and general. The solar system. Earth. Adaptation to the well-being and happiness of man: "The marvelous order, which exists in the world, demands an all-wise designer. But this designer is God." No need of calling in evolution or chance.

Refutation:

OBJECTION: Atheists and agnostics deny the existence of God. "Negative atheists, those namely to whom

the knowledge of God's existence has not yet come; positive atheists, who having received this knowledge, affirm that God does not exist; and agnostics, namely, those who claim that the question of God's existence can not be solved."

ANSWER: Common Persuasion of Man: "All men are persuaded of the existence of some supreme Being. But this universal persuasion can not be explained except in the supposition that it arises from the rational nature which is of course infallible." (Develop Major (*a*), (*b*) and Minor Father Doyle's "Notes," pages 14-15.)

Conclusion: The happiness derived from The Rational Knowledge of the One True God: Notes, pages 13-14.

(*a*) Whence? The First Cause is Elohim, the One Eternal, Absolutely Immutable, Immense and Omnipotent God, Who is Omniscient and Omnipresent.

(*b*) Why? He called into being from nothingness all nature and mankind that His own infinite happiness should be shared by His creatures.

(*c*) Whither? From God to God, from the beautiful world to the All-Beautiful God, from time into eternity, from life to life. "O the depths and the riches of the wisdom and knowledge of God," etc. Rom. XI, 33-36.

References: "Notes on Theology," pages 1-39, by XXXIV. "The Key to the Study of St. Thomas," Chapter III, Olgiati-Zybura.

SECOND SUNDAY AFTER EPIPHANY: FEAST OF THE HOLY NAME OF JESUS

Theme: The Holy Name of Jesus.

Text: Acts IV, 12: "Neither is there salvation in any

other; for there is no other name under heaven given to men, whereby we must be saved."

(Sign of the Cross: Invocation)

Introduction: In the depth of the human soul, God has implanted the noble virtue of gratitude which is manifested in devotion and reverence for those who have done great things for us. Days are appointed to keep them fresh in our memory, monuments are builded to perpetuate their names; and succeeding generations are given the ideals, the principles, and inspiration of their patriotism, or of their statesmanship, or of their achievement in symbols of rock and bronze. So in the Christian soul there is infused by the Holy Spirit a supernatural gratitude which is shown in an unique reverence for the holy Name of Jesus because He has done the greatest of all things for mankind; and His name inspires in us an ideal, and a principle, and an inspiration far beyond all heroes of the natural order; and combined they give to the Christian patriot or statesman, or to the man of achievement a nobler motive. For the Son of Mary has accomplished the great work of salvation from sin in the home, in the state, and in every vocation in this life; and we reverence His name, God-Jesus, the saviour of mankind. "Neither is there salvation in any other; for there is no other name under heaven given to men, whereby we must be saved." Hence we very naturally wish to know the origin, the meaning, and the dignity of the Holy Name of Jesus.

Narrative:

FACT 1. The Holy Name is of Divine Origin: St. Luke I, 30-31; II, 21.

FACT 2. The meaning of the name, Jesus, is Saviour: St. Matt. I, 21; I St. John, IV, 14, 42.

FACT 3. The Dignity of the Holy Name: Heb. I, 1-4.

Proposition: The Church requires each Christian to live up to the ideal of His life, to practice His principles, and to respond to His inspirations to extend His work of salvation in the reverence for His Holy Name; and to become chivalric knights suppressing blasphemy, perjury and profanity.

Demonstration (Moral):

PROOF 1. We ought to make our lives monuments to His honor, because we are baptised into His name: II Cor. IV, 10-11; Col. III, 3, 4, 17; Gal. III, 27; Titus III, 4-6; Rom. VI, 3-11; I Cor. VI, 11; I St. Peter IV, 14.

PROOF 2. We ought to reverence the Holy Name of Jesus: Phil. II, 5-1; II Thes. II, 12-13.

PROOF 3. We ought to be chivalric crusaders against blasphemy, perjury and profanity: St. James II, 7; Exodus XX, 7.

The Second Commandment of the Decalogue prohibits all irreverent use of God's name, and all blasphemy, unlawful oaths, and violation of vows. Read Slater's "Moral Theology," Vol. I, pages 236-256.

Refutation:

OBJECTION: But I find it difficult to obey this commandment in these days when such vices are so common, much less to be active in such a crusade.

ANSWER: Nevertheless our duty is plain, and the need of noble and devoted crusaders is great; and we shall merit the blessings of God, and the respect of our neighbor. St. John XVI, 23-27; Acts III, 1-10.

Conclusion: The history of such a corporate crusade is very interesting and encouraging; and few of us are

ignorant of it in the Confraternity of the holy name of God and of Jesus. The crusade had its distinctive origin in the Fourteenth General Council, the Second of Lyons in 1274 A. D., which laid upon all the faithful the duty of special devotion to the Holy Name of Jesus; and that of making reparation for the insults heaped upon that Holy Name by the Albigenses. Among the great heroes in this crusade were the Franciscan Saint Bernadine of Sienna, and the Spanish Dominican, Didacus, who founded the Confraternity of the Holy Name of God, that was subsequently merged into the Society of the Holy Name of Jesus. Today this Confraternity in the United States alone numbers more than a half million of men, who, like the crusaders of old, are honoring the Holy Name of God and Jesus, the Son of Mary in their example of reverence; and in their active campaign against blasphemy, perjury and profanity. And they are winning the respect of their neighbors, the advantages of the many indulgences, and vast merits in heaven. What think you will be the joy of their triumph when they shall hear the Voice of Jesus saying: "Come ye blessed of My Father, enter into the joy of thy Lord."

Third Sunday After Epiphany

Theme: The Reign of Omnipotence.

Text: Apoc. xii, 6: "The Lord our God, the Almighty hath reigned."

(Sign of the Cross: Invocation)

Introduction: From a merely human viewpoint today the imagination pictures the world with wide-spread physical disorders, moral injustice, and a growing invincible ignorance of Almighty God; and we are tempted, even the most optimistic, to fall into a pessimistic discour-

agement. But the Church, in the Introit of the third Sunday after Epiphany, gives us the confidence that sustained Saint John in a similar condition of the human world when he was exiled on the Island of Pathos: "The Lord hath reigned; let the earth rejoice; let the multitude of the isles be glad." Apoc. XIV, 4-6.

Narrative:

FACT 1. A manifestation of the Son of God's omnipotence: (*a*) The healing of a leper; (*b*) The cure of the Centurian's palsied servant. St. Matt. VIII, 1-13. Thus is revealed that "the Almighty hath reigned"; and that the Son of God is omnipotent.

FACT 2. A revelation of the human will of the Son of Mary: St. Matt. XXVI, 36-46.

Proposition: The Lord God, omnipotent reigneth in the physical, in the moral, and in the spiritual world; and therefore, the individual needs only to conform to the Will of God in faith and sanctifying grace that he may rejoice and be glad in time and in eternity.

Demonstration (Dogmatic):

PROOF 1. The doctrine of the omnipotent Will of God is taught in the Nicene Creed: "I believe in one God, the Father Almighty"; and in the Athanasian Creed, which reveals that the omnipotence of the one Will of God is an intrinsic quality or perfection of each Person of the Adorable Trinity: "The Father is Almighty, the Son is Almighty, the Holy Ghost is Almighty: and yet there are not three Almighties, but one Almighty." And it is now our purpose to learn the operations of the Will of God in His reign of omnipotence.

PROOF 2. The reign of the Triune Omnipotence is found in the natural laws of the material universe.

"The laws of nature are nothing but the forces and tendencies to a determinate end, and a constant method of activity implanted by the Creator in the nature of things" Kepler discovered the law of elliptical movement in the planets, and Newton that of gravitation. Through the laws of nature the Omnipotent Will of the Supreme Ruler reigns, Who can suspend them in miracles and so reveal His sovereignty in the material universe. Rom. I, 20; Psalm CXXXV; Apoc. IV, 11; Eph. I, 11. (Consult Cath. Ency. Vol. IX, p. 53, and Windle's "Church and Science," Chapter XIII.)

PROOF 3. God's infinite Will reigns through His moral law: As the Creator implanted the laws of nature in all other things so He implanted in the human soul the moral law as a norm of human acts, which in the light of reason reveals good and evil, that which accords with or is contrary to God's Will, and also that which leads to or diverts from man's true end. This moral law within the soul must be reasonable and just; because the Law Giver Himself is just and holy in His essential being. And through this natural law the free will of man freely determines his human acts. And yet, as Saint Thomas says, "It belongs to God's providence to control and direct each thing in a manner suitable to the conditions of its nature." "For when the Gentiles, who have not the law do by nature those things that are of the law; these having not the law are a law unto themselves; who show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another, in the day when God shall judge the secrets of men by Jesus Christ." Rom. II, 14-16. (Compare Divine Armory, pages 183 and 197.)

PROOF 4. God's infinite Will reigns through His Positive Moral Law: While the natural law contains the subject matter which can be known by the light of reason; yet in turn God reveals His Will by His Positive Moral Law through definite commandments. St. Matt. v, 17-29; Rom. xii, 16-20; St. Matt. xxii, 34-40.

Refutation:

DIFFICULTY: The moral conflict within the human soul: Rom. vii, 18-25.

ANSWER: By the supernatural virtue of Faith through God's law of sanctifying grace, victory in this moral conflict is assured: Rom. iii, 10-21; II Cor. xii, 7-10.

Conclusion: The Reign of Omnipotence means for us peace with God, and joy and gladness forevermore. Rom. v, I, 2, 8-11, 15-21.

(On Justification by Faith and Sanctifying Grace see Catholic Encyclopedia, Vol. VI, 689, XIV, 585, and Vol. VIII, 576-578; Wilmer's Handbook of the Christian Religion, pages 281-303.)

FOURTH SUNDAY AFTER EPIPHANY

Theme: God's Immensity and Omnipresence.

Text: Acts xvii, 28: "God is not far from every one of us; for in Him we live, and move, and are."

(Sign of the Cross: Invocation)

Introduction: The Church, throughout Epiphany, keeps our minds centered upon the perfections or attributes of God, the Son Incarnate. And on this fourth Sunday of the manifestation of His Divine Nature we may find great comfort in His immensity and omnipresence. For by virtue of those perfections He must from the neces-

sity of His own Divine Essence pervade all things that exist, and is present everywhere without limitation; and His actual presence through His omnipresence is the result of His immensity. Therefore God is not far from every one of us; for in Him we live, and move and are like the air that pervades the earth and encircles it, and upon which our life and existence depends. God's immensity and omnipresence are essential to us; and they are a comfort to us in the solitude of suffering, trial and disaster; for they give us the consciousness that "Underneath are the everlasting Arms."

(Consult Wilmer's "Handbook of the Christian Religion," sections 79-80; Doctor Doyle's "Notes," page 25, Thesis X.)

Narrative:

FACT 1. Miraculous revelation of the Immensity of the Son of God: St. Matt. VIII, 23-27; St. Luke VIII, 22-25.

FACT 2. The Divine Perfections revealed in the Son of Mary by a saving miracle: St. Mark IV, 35-40.

Proposition: God's immensity and omnipresence are the safeguard of the human world, and of His Church on earth.

Demonstration (Dogmatic):

PROOF 1. The Church teaches this doctrine of God's immensity and omnipresence in the Athanasian Creed: "The Father is immense, the Son is immense, and the Holy Ghost is immense; and yet there are not three immense, but only one." Hence in the Fourth Lateran Council where God is termed immense, the Church also teaches, if He has this absolute attribute, the exigency of being in all things, His actual Presence is assured in all things, when they come into existence. And there-

fore it is revealed in Holy Scripture that "God is not far from every one of us; for in Him we live, and move and have our being." And our own reason tells us that immensity is clearly a perfection, namely, the exigency or quality of a pervading presence in all things; and that there is no distinction between Him and His operations so that in times of suffering, trial, and disaster He is present to save and comfort as He was in the Deluge when His immensity saved Noe and his family from perishing. Gen. VII, 17-24; II Peter II, 5.

PROOF 2. Moreover our Blessed Lord reveals that the Triune Immensity of God would safeguard and preserve His Church upon earth, and that he would also by His omnipresence save the souls of the just. St. Matt. XXVIII, 20; St. John XIV, 16-23; I St. John IV, 12-16. And by virtue of the Incarnation of the Son of God the divine Presence becomes a sanctifying grace. St. John XV, 1-10.

Refutation:

DIFFICULTY: The Church in our generation is threatened by a flood of luxury, national immorality, and religious indifference.

ANSWER: Faith in the immensity and omnipresence of God is our confidence and our hope: Heb. XI, 7; St. Mark IV, 35-40.

Conclusion: We increase our confidence and our comfort in the times of need by acts of faith and of hope in the Immensity and Omnipresence of God; and by acts of love for our Blessed Lord. Heb. XI, 32-40.

FIFTH SUNDAY AFTER EPIPHANY

Theme: The Providence of God.

Text: Rom. VIII, 28: "We know that to them that love God, all things work together unto good; to such as, according to His purpose, are called to be saints."

(Sign of the Cross: Invocation)

Introduction: The great Architect of the spiritual, the material, and the human world created all things with a definite plan designed to accomplish His purpose, and a specific end of their creation. In the spiritual world God, by His foreknowledge, predestined the Angels freely to choose to know Him, to love Him, to serve Him, that they should enjoy a natural happiness which accorded with their nature; and, by His grace, merit their own supernatural happiness in the Beatific Vision of God. (Psalm CIII 4; Heb. I, 4, 6, 7, 14; St. Matt. XVIII, 10.) For the Angels were endowed as personal beings with a free will essential to cooperate with Divine Providence. But this foreordained plan was not limited to the angelic world, since in its universal extension the Providence includes the material world under the predestined law of physical necessity by which they must fulfil the end or perfection for which they were created. The electron, the atom as well as the planet; each species of inorganic matter; each form of vegetable and animal life, under the natural law of their respective intrinsic force and productive energy, all are included in the foreordained plan of God and are predestined without free will to accomplish the design of His love. Consequently the material world is endowed with an inherent potentiality of development and adaptation to its end. (Gen. I, 1, 7, 12, 22, 28, 31.) And His active providence, through the ministry of the Angels, not a coercive fatalism, moves physical nature to its perfection. (Wisdom XIV, 3; Apoc. XXI, 1; Cath. Encyclopedia, Vol. I, 472.) Moreover the human world comes within the universal

Providence of God. For from the first moment of creation He predestined all things to work together unto good to them that love Him; and that ultimate end was both natural and supernatural perfection and eternal happiness. For the entire human race like the Angels were endowed with an intellect to know God, with a free will to serve God, and with emotion to love Him. (Gen. II, 7-8; 21-23; III, 20; Rom. VIII, 28-29.

Narrative:

FACT 1. The immutable Providence of God is the active arrangement and disposition of all creation with a view to a beneficent end; and the predestined operation by which in His wisdom He orders all events within the universe that there may be realized the end both natural and supernatural for which it was created. (Acts XVII, 26-27.)

FACT 2. In the Providence of Justice the co-operation of the free will of men and of Angels was ordained by the infallible foreknowledge of God. (Rom. V, 12-14; St. Luke X, 18; II St. Peter II, 4; Jude I, 6.)

FACT 3. The Divine Logos extended the Providence of Mercy in sanctifying grace. (Eph. I, 3-11.)

Proposition: The Church, in her doctrine of the Providence of God, assures us of our natural and supernatural well-being; if we seek to know God, to serve Him, and to love Him.

Demonstration (Dogmatic):

PROOF 1. The natural order of Divine Providence: (*a*) Universal, St. Matt. V, 45; Acts XVII, 22-31; (*b*) Particular, St. Matt. VI, 24-34; VII, 7-11; St. John XVI, 26-27.

God foresees the free activity of each man as that individual is willing to shape it. We need only to know, serve, and love God that all things may work together for our good in the natural order.

PROOF 2. The supernatural order of Divine Providence: (*a*) Universal, Rom. VIII, 19-23; I St. John III, 1-2; (*b*) Particular, Eph. I, 3-14. (Consult Wilmer's "Handbook of the Christian Religion," section 110.)

PROOF 3. The predestination of Divine Providence: (*a*) The foreordination of the Elect, St. John X, 25-29; Rom. IX, 15, 16, 18; Saint Augustine declares, "Predestination is nothing else than the foreknowledge and foreordaining of those gracious gifts which make certain the salvation of all who are saved." Consider St. Peter in his foreordination and election to salvation, St. John XIII, 33-38; St. Luke XXII, 54-62. (*b*) The predestination of the Reprobate, Rom. IX, 21-23. Peter Lombard states, "It is the foreknowledge of the wickedness of some men and the foreordaining of their damnation." As in the case of Judas the Traitor, St. John XIII, 21-32; St. Matt. XXVII, 3-10.

Refutation:

DIFFICULTY: Since the Providence of God is immutable does it not coerce the individual's free will? Rom. IX, 10-14.

ANSWER: Not at all, because the omnipotent Will of God does not operate a fatalism but a free co-operation based upon the infinite foreknowledge and preordination in justice and mercy. Rom. VIII, 28; IX, 15-23; II Peter I, 10.

Conclusion: O soul of man consider the most glorious revelation of the infinite love of God in the foreknowledge and foreordination of His Divine Providence. For that

love has predestinated prevenient, actual, and habitual grace that all things may work together unto good to them that know Him, serve Him, and love Him. For He has decreed all the means of sanctifying grace in the natural and supernatural order whereby the free will of each of us may merit eternal happiness in the Beatific Vision. And this glorious revelation rests upon His infallible promises that can not fail.

Extended reading: Catholic Encyclopedia, articles on "Providence," "Predestination," "Merit," "Grace." Doctor Doyle's "Notes." Wilmer's "Handbook of the Christian Religion" in locis.

Sixth Sunday After Epiphany

Theme: The Kingdom of God.

Text: St. Matthew VI, 33: "Seek ye first the Kingdom of God and His justice; and all these things shall be added unto you."

(Sign of the Cross: Invocation)

Introduction: The Liturgical Year keeps our minds upon God and His love manifested in His works in the material, in the human, and in the spiritual worlds; but during Epiphany we are led to the revelation of God the Son, and His unveiling of the love of the Adorable Trinity in the Incarnation; and today we have the love and wisdom of God in the supernatural kingdom of His eternal Son, made Man. Hence in the Gospel of this sixth Sunday we read two of the many parables of the kingdom which direct our attention to the constantly repeated statement that the Son of Mary in His public ministry went about preaching the Kingdom of God and its gospel, in which He taught the origin, the nature, and the organization of that Kingdom; and in which He reveals that His supernatural theocracy is

designed to establish Christ's authority, to teach His truth, and to dispense His grace to all mankind throughout all time. St. Luke IV, 43; VIII, 1; IX, 60; XVIII, 16-17; St. Matt. IV, 23; IX, 35; XXIV, 14.

Narrative:

FACT 1. The Origin of the Theocratic Kingdom: (*a*) Divine in origin: St. John XVIII, 33-37; Psalm CXLIV, 11-13; Heb. I, 8-9; II Peter I, 11; Apoc. XII, 10. (*b*) Theocratic in organization: Jesus Christ is the Shepherd King Himself, ruling and caring for His subjects upon earth through His Vice-gerant St. Peter and his successors; St. John XVIII, 37; X, 14-16; St. Matt. XVI, 16-19; St. John XXI, 15-17. St. Gregory declares: "The saints before the Law, the saints under the Law, and the saints under Grace are constituted members of the Church." (See Wilmer's "Handbook," pp. 66 and 77-90.)

FACT 2. In its Intrinsic Nature a Supernatural Kingdom: When our Blessed Lord revealed to Pilate: "My Kingdom is not of this world," He made it clear to us that His theocracy is above and distinct from the natural order with its physical laws, and civil governments. His hierarchy of Pope and Bishops are endowed with Divine Authority to rule Christians, with Divine Infallibility to teach us, and with Divine Power to administer to us the grace of God. Hence in its intrinsic nature the Kingdom of God is supernatural. St. John XVIII, 36-37; Daniel XI, 44; 25-27; Psalm CXLIV, 11-13.

Proposition: The Kingdom of God is Christ's theocracy designed to establish His authority, to teach His truth, and to impart supernatural grace to mankind that the individual spiritual and temporal well-being of all mankind may be advanced.

Demonstration (Dogmatic) :

PROOF 1. Christ's authority will establish justice upon earth in proportion as each individual will fulfil the Old Law (Deut. v), the New Law, (St. Matt. v-vii), and the Precepts of the Church ("Manual of Prayers," pages 20-21). The Kingdom of God alone in this modern world of anarchy is our hope of stable authority and justice.

PROOF 2. Christ's truth in its entirety and integrity is to be found only in the Kingdom of God, which He empowered to teach all nations. St. Matt. xxviii, 19-20. (See Wilmer's "Handbook of the Christian Religion," pp. 120-132.)

PROOF 3. The Kingdom of God is the dispenser of the sanctifying grace of Christ and of the Holy Spirit by which alone the souls of men are made just, by the cooperation of the free will of the individual and of good works. Rom. v, 19; Titus cxi, 5-7; Rom. v, 17.

Council of Trent (Sess. VI, can. 32) "If any one assert that the just man does not truly merit an increase of grace and eternal life; and, if he dies in the state of grace, the possession of eternal life, by the good works which he has performed through the grace and the merits of Jesus Christ, Whose living member he is; let him be anathema."

Consult Wilmer's "Handbook of the Christian Religion," pages 293-304.

Refutation:

DIFFICULTY: The Kingdom of God is perfect; but look at the scandals, the heresies, and the moral evils recorded in history and still existing today.

ANSWER: The Kingdom of God is not a theocracy of force, the individual free will may cause scandal, here-

sies, and moral evils; but we have been warned against such. St. Matt. XVIII, 7; I Cor. XI, 19; Gal. V, 16-25; St. Matt. XXIII, 37-38.

Saint Augustine (City of God, Book XX, Chap. IX) teaches, "Therefore the Church even now is the kingdom of Christ, and the kingdom of heaven. Accordingly, even now the saints reign with Him; though otherwise than as they reign hereafter; and yet, though the tares grow in the Church along with the wheat, they do not reign with Him," etc. Compare Devas, "Key to the World's Progress," Chapters VI, VII, VIII.

Conclusion: He who seeks the Kingdom of God and His justice amid the ruins of kingdoms, and the radical destructions of republics and democracies, finds the one hope of the modern world in the Divine Authority of the Holy See and of the Bishops which supports parental and civil government; and thus protects the family and the nation. In the midst of conflicting opinions, and the Babel strife of tongues, the Church, the infallible teacher of truth, is the citadel and refuge that saves us from false philosophies and defective sciences. And though we are weak and imperfect, the Kingdom of God is the reservoir of living streams of grace that give us life, and strength, and power amid a corrupt world.

PENTECOST OR WHITSUNDAY

Theme: The Coming of the Holy Spirit.

Text: Acts II, 4. "And there appeared to them parted tongues as of fire, and sat upon every one of them; and they were all filled with the Holy Spirit, and began to speak with other tongues as the Holy Spirit gave them to speak."

(Sign of the Cross: Invocation)

Introduction: The Feast of Pentecost brings to us an historical account of the Church of Christ corporately assembled in the cenacle at Jerusalem. There is Saint Peter, the first Holy Father, with his eleven Apostles; and there also is the Blessed Mother and the disciples to the number of one hundred and twenty. From a merely human viewpoint what an insignificant organization it was. Weakness, cowardice and doubt had characterized all but the Blessed Mother, the lowly Virgin ever faithful and the "Help of Christians" in their hour of need. Hence their unity, patient waiting, and constant prayer kept their assembly in the cenacle which had been consecrated by the Son of Mary; until "There appeared to them parted tongues as of fire, and sat upon every one of them; and they were all filled with the Holy Spirit." (Acts II, 1-14)

Narrative:

FACT 1. The Physical Manifestations of the Spirit's Coming: We read in the brief history of His advent that "When the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them parted tongues as it were of fire, and it sat upon every one of them." The physical sound and the parted tongues, like the dove, are the Holy Spirit's mainfestations in the natural order of the Divine Immanence in all physical beings, in which we live and move and have our being; that same Presence of God the Holy Ghost, Who when "the earth was void and empty, and darkness was upon the face of the deep"; "moved over the waters" that He might complete the design of creation in giving life, and order, and beauty to that empty abyss for the habi-

tation of mankind. The physical manifestations at His advent on Pentecost, may therefore direct our minds to a supernatural indwelling of the Holy Ghost in the Church of Christ such as had not been in the human world prior to the Incarnation of the Son of God.

FACT 2. The Manifestation of the Indwelling of God, the Holy Spirit in the Church of Christ, by the Miracle of Languages.

Again in the brief history of the advent of the Holy Spirit into the Catholic Church we read: "And they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak." Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven; and when it was noised abroad, the multitude came together, and were confounded in mind; because that every man heard them speak in his own tongue, and they were all amazed, and wondered saying: "Behold are not all these, that speak, Gallileans." The Miracle of Languages was incomprehensible until the eloquence of the unlettered and unpolished Holy Father proclaimed the advent of God, the Holy Spirit to indwell the Catholic Church; by which "there were added that day about three thousand souls."

Proposition: Hence on this Pentecost we ought to consider that the Holy Spirit is God; that He is the Third Person of the Adorable Trinity; and that He has come to fulfil His personal mission in the Catholic Church to give supernatural life, to teach supernatural truth, and to sanctify the faithful.

Demonstration (Dogmatic):

PROOF 1. The Holy Spirit is God: The Church in the Written Word of God teaches that the Holy Spirit is

true God, consubstantial with the Father and the Son; and that in the interior being of the Adorable Trinity the Holy Spirit is the Third Person that proceeds from both. Acts v, 3-4; II Kings xxiii, 2; St. Matt. xxviii, 19; St. John xv, 26; I St. John v, 7.

Proof 2. The Church teaches the same revelation in the Athanasian Creed with the added warning: "Whosoever desires to be saved, before all things it is necessary that he hold the Catholic Faith; which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly. Now the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Person nor dividing the substance. For there is one Person of the Father, another of the Son, another of the Holy Ghost; but the Godhead of the Father, and of the Son, and of the Holy Ghost is one; the glory equal, the majesty coeternal."

Therefore today we celebrate the Feast of Whitsunday with the universal Church in the unity of the Faith and of Worship, adoring God the Holy Ghost with the same adoration that we give the Father and the Son. Recall the millions upon millions throughout the world with whom we are united in the worship of the Holy Spirit; and forget not the vision of Saint John in the Apocalypse wherein "All the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, "Amen; benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen." And in this adoration on earth and in heaven we join the more gratefully when we reflect upon the revelation of this Pentecost, namely, that the

Holy Spirit has come into the Church to fulfil His personal mission to give us and to preserve in us supernatural life, to teach us all truth, and to sanctify those who are faithful.

PROOF 3. The Circumincession of the three Persons in One God assures us of the Spirit's gift of life, truth, and sanctity:

When the Church was utterly discouraged by the announcement that our Blessed Lord was about to leave them He assured them that He would not permit them in their weakness to fulfil their commission in the generations to come without the indwelling Spirit; for He said to them, "I will ask the Father, and He shall give you another Paraclete; that He may abide with you forever: the Spirit of Truth, Whom the world cannot receive; because it seeth Him not, nor knoweth Him, but you shall know Him; because He shall abide with you and shall be in you." And He will infuse into you life everlasting (Gal. VI, 8; Apoc. XI, 11); impart to you infallible truth (St. John XVI, 13), and sanctify the faithful (St. John XVI, 17-23). This objective mission He will accomplish by virtue of the subjective Circumincession of the Three Persons of the Adorable Trinity. When Cornelius a Lapide is explaining our Lord's words "I am in the Father and the Father in Me" he applies them to the Circumincession of the Three Persons in One God; which is "the perfect conjunction and inhabitation in one divine Person in another and conversely, what One does, the other Two do; because all Three are One, as in substance, so in Power and Operation." Nevertheless the Coming of the Holy Spirit on the first Whitsunday ushered in the specific mission of the Holy Ghost as the giver of supernatural life, as the teacher of supernatural truth, and as the sanctifier of the faithful. Nor has He ever failed

throughout these two thousand in preserving the Church's spirituality, infallibility, and sanctity; even though there have been periods when the tidal waves of wordliness, heresy, and moral degradation have swept over her.

Refutation:

DIFFICULTY: Catholics seem to me as weak, as cowardly, and as doubting as those awaiting in Jerusalem for the coming of the Comforter; and though we number more than three hundred millions in contrast with the original one hundred and twenty, the forces in the modern world are greater than those of the Apostolic period. The Roman Empire had no greater physical force than the Erastian and Soviet governments of today; Greek intellectualism was no more formidable than our present materialistic science; and the judicial blindness of God's ancient people was no more hopeless than the invincible ignorance of Protestantism, and the religious indifference of the modern world in the present generation. This summary of contemporaneous current history is true and a very grave difficulty for us all.

ANSWER: But it is overwhelming only to those who are like the Ephesian disciples that declared to Saint Paul, "We have not so much as heard whether there be a Holy Ghost." And so the Church on this Whitsunday brings us the advent of God, the Holy Spirit to indwell the Church of Christ that the Gates of Hell shall not prevail against the Church of God. How else can we account for the multitudes of this Jubilee Year assembling in Rome in obedience to the successor of Saint Peter from all peoples, languages, and nations of the earth; unless it be a manifestation of the mission of the Holy Spirit in giving life and truth to the children of

men? How else can you explain the sacrifices of the poor as well as of the rich in the large Jubilee offerings that pour into the Papal Treasury than that the Spirit of God is moving upon the waters of our modern religious, political, and social chaos; in order "to restore all things in Christ"? Is there not a deep significance also in this Jubilee Year in the fact that the Spirit's work of sanctification has no limit in time or space as evidenced by the beatification of The Little Flower of Therese, France; Madame Barat, and the American martyrs, Father Issac Jogues with the two laymen, René Goupil, and John de Lalande.

Moreover the miracle of languages has been so extended in these days that we have ceased to wonder at the work of the Spirit in teaching all nations, and bringing ever increasing multitudes into the way of life, of truth, and of sanctification.

Conclusion: Do we not, therefore, on this beautiful birthday of the Church of Christ worship God, the Holy Spirit; and adore Him? Should not our hearts sing with Faber the poet:

> Fountain of Love, Thyself true God,
> Who through eternal days,
> From Father and Son hast flowed,
> In uncreated ways.
> Majesty unspeakable,
> O Person all divine,
> How in the Threefold Majesty
> Doth Thy Procession shine.
> Fixed in the Godhead's awful light,
> Thy fiery breath doth move,
> Thou art a wonder by Thyself
> To worship and to love.

And well indeed may we worship and love Him Who has indwelt the Catholic Church to preserve her supernatural life, her truth, and her sanctity as she has

spread throughout the civilized nations of the world and has perpetuated the miracle of tongues through the voices of the succeeding Popes with their Hierarchy of Bishops whose infallibility has saved the spiritual life of multitudes, preserved the faith once delivered to the saints, and which has raised a multitude of men, women, and children to the dignity of her altars on earth. And well may we adore the Holy Spirit, the very bond of love in the Trinity, for the Shepherd Bishops and pastor Priests who proclaim the wonderful works of God in the mother tongues of all peoples.

References: St. Thomas Aquinas: Summa Theologica, in locis "Spiritus Sanctus," Cornelius a Lapide Commentaria Scrip. Sac. Paris edition on all texts; and Memoriale 2 on Spiritus Sanctus; Saint Basil, "Holy Spirit" and Saint Cyril "Cat. Lects," XIX, XX, XXI; Leo XIII, Encyclical Letter "Divin. Illud."; "Great Encyclicals"; Doyle's "Notes on Theology," Vol. I, page 41 ff.; Hunter's "Outlines of Dogmatic Theology," Vol. II, pages 189-198; "The Gift of Pentecost—Meditations on the Holy Ghost," by Father Meschler; "Temporal Mission of the Holy Ghost," Cardinal Manning; "Internal Mission of the Holy Ghost," Cardinal Manning.

Trinity Sunday

Theme: The Adorable Trinity.

Text: St. Matthew xxviii, 19: "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(Sign of the Cross: Invocation)

Introduction: The Church today bids us worship the Adorable Trinity, which is the most profound mystery of the Catholic Religion. A mystery is a veiled truth, e. g., Life, Sin, Sanctity is each a mystery that we cannot understand without Divine Revelation; so the mys-

tery of the Adorable Trinity is a truth and a fact that would be veiled to us had not our Blessed Lord revealed it.

Narrative:

FACT 1. Revealed at our Blessed Lord's Baptism: Vaughn's "Divine of Holy Scripture," page 663; St. Mark I, 8-11.

FACT 2. Revealed by the Church at each child's Baptism: For the Priest is required to pour water upon us three times and say: "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost."

FACT 3. The Church, in the Athanasian Creed, removes the veil and plainly reveals the truth: "Now the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity. Neither confounding the Persons nor dividing the Substance." Manual of Prayers, page 41.

Proposition: Why, O my soul, shouldst thou worship the Adorable Trinity? Because the Church requires it? Yes. For it is the bounden duty of every baptized child of God to adore Him. But that is not the reason that I wish to dwell upon this morning; rather we shall face very frankly certain reasons for obedience. What has the Adorable Trinity done for each and every soul that hears my voice today? Has He not given me life? Has He not redeemed me? Has He not sanctified me?

Demonstration (Dogmatic):

PROOF 1. Truly the Father hath created me. Gen. I, 25-26; Isaias XLIII, 7, 15; Psalm 88, 27. Why did He make me? And the Catechism answers "God made me to know Him, to love Him, to serve Him upon earth; and to be happy with Him forever in heaven." Shall I not

worship Him today for giving me life that I may be eternally happy?

PROOF 2. But there is another reason for my adoration of the Adorable Trinity on this glorious Feast Day, and that is the Son hath Redeemed me from the mysterious power of sin: Job XIX, 25-27; Eph. I, 3-7; Titus II, 13-14; Apoc. I, 5.

Learn from the Stations of the Cross the reason for adoring today thy Incarnate Redeemer Who suffered such agony to redeem thee from the mysterious power of sin.

PROOF 3. And what has the third Person of the Adorable Trinity done for thee O my Soul? It is God, the Holy Ghost, that sanctifies thee in Holy Baptism, and in the Sacrament of Penance. I Cor. III, 16; VI, 19-20; Rom. VIII, 9.

Refutation:

OBJECTION: I recognize at once that since God, the Father hath created me, the Son has redeemed me, and the Holy Ghost has sanctified me, I ought to adore the Holy Trinity, but how shall I do so?

ANSWER: By devoutly worshiping at Mass. For when the Credo, the Introit, the Sanctus and the Glorias are said or sung we worship the Adorable Trinity; as the Introit declares, "Blessed be the Holy Trinity, and undivided Unity, we will give glory to Him, because He has shown His mercy to us."

Conclusion: And we are not alone in this adoration. Millions of Altars with the Holy Father, the Bishops and Priests, and a vast multitude of Catholic worshipers throughout the world are adoring God, the billions of souls in Purgatory, and the vaster throngs of the Saints in Heaven are bowing before the throne of the Adorable

Trinity singing, "Holy, Holy, Holy, Lord God Almighty, Who was, Who is, and Who is to come," etc. Apocalypse IV, 8-11.

Reference: Wilmer's "Handbook of the Christian Religion."

THIRD SUNDAY AFTER PENTECOST

Theme: The Lord and Giver of Life.

Text: Psalm CIII, 30, "Thou shalt send forth Thy Spirit; and they shall be created; and Thou shalt renew the face of the earth."

(Sign of the Cross: Invocation)

Introduction: In the Creed of the Mass, we make this act of faith: "I believe in the Holy Ghost, the Lord and the Giver of Life, Who proceedeth from the Father and the Son; Who together with the Father and the Son is worshipped and glorified." This article of the creed contains not only the distinction of the three Persons of the Holy Trinity; but also brings to us the eternal interior procession of the third Person from both the Father and from the Son, which manifests itself in the temporal mission of the Holy Spirit as the Lord and Giver of life, both natural and supernatural; as revealed to the Psalmist of old, "Thou shalt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth."

Narrative:

FACT 1. We have at once, therefore, the fact that the origin of life is in God Himself: Catholic theologians teach us that the eternal Father is the primal principle and source of uncreated life; from Whom, by eternal generation the Son derived His divine life; and that from both, as one principle, the Holy Spirit re-

ceived His being through enternal spiration. Hence the Holy Ghost is the third Person of the Adorable Trinity distinct from the Father and Son, yet absolutely one in the divine Substance. In this connection Father Meschler ("Gift of Pentecost") says, "The Holy Spirit is the completion of the inner life of the Godhead, because there is no fourth Person in the Blessed Trinity. Thus the divine life poured forth, as it were, on the Holy Ghost by the Father and Son, returns by Him to Them in streams of love and joy, uniting Them forever in that love which is Their eternal beatitude."

FACT 2. But the infinite love of God did not permit this eternal life of God to remain within Himself, for it manifested itself in the giving created life: The Mass creed teaches us to believe in "The Father, Almighty, maker of heaven and earth, and of all things visible and invisible"; and Saint John tells us of the Son, "All things were made by Him; and without Him was made nothing that was made"; and the Psalmist reveals "Thou shalt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth." Hence the love of God manifests itself in the gift of created life from the beginning to the end of time. And this is the temporal mission of the Holy Ghost, Who "moved over the waters" in their primal state of abysmal chaos to bring forth the life, and order, and beauty of the cosmic earth. Father Meschler states, "Even as our earth, hard and forbidding under the icy hand of winter, is renewed under the mild influence of spring and the warming rays of the sun; and wakes up to a life of fragrance, beauty, and fertility of which there could have been no suspicion before; so did the visible creation, under the life-giving breath of and the fertilizing touch of the Holy Ghost, break forth into the beauty and splendor which now adorn it. Thus did the

Holy Spirit manifest Himself as the active principle of life, of development, of perfection, and of order and progress towards a given end."

Proposition: But at this time we shall confine our attention to the Lord and Giver of Life in His mission in the Church in completing the operation of the Adorable Trinity in the gift, in the maturing, in the perfecting of the natural and supernatural life of man upon earth.

Demonstration (Dogmatic):

PROOF 1. The Spirit of God creates and recreates both natural and supernatural life:

Modern science teaches that "Life is that perfection in a living being in virtue of which it is capable of self-movement or immanent action"; and that "Life never arises in this world save from a previous living being," which accords with the Church's philosophy and dogmatic theology derived from Divine Revelation. For in Genesis we read, "God created man to His own image; to the image of God, He created him; male and female He created them. And God blessed them, saying, Increase and multiply, and fill the earth." And there was instituted at the dawn of human history that monogamous marriage through which the Life Giver should renew the face of the earth (Gen. II, 24). But there was also introduced at the beginning by man's disobedience of God's law a seed of decay and of death; hence our Blessed Lord revealed, "That which is born of the flesh, is flesh." Therefore "Unless a man be born again of water and of the Holy Ghost, he cannot enter the kingdom of God; for "That which is born of the Spirit, is spirit." Hence God, the Holy Ghost, is the Lord and Giver of both the natural and the supernatural life of each individual; which he accomplishes

in the Holy Sacraments of Matrimony and Baptism (St. Matt. XIX, 3-6; St. John III, 3-8).

As the Holy Father, Leo XIII teaches, "By the command of Christ, it not only looks to the propagation of the human race; but to the bringing forth of children for the Church, 'fellow citizens with the saints, and domestics of God'; so that a people might be born and brought up for the worship and religion of the true God and Saviour Jesus Christ" (Great Encyclicals, "Christian Marriage." Hence the new born child is promptly carried to the Font that "By the laver of regeneration, and renovation of the Holy Ghost; Whom He hath poured forth upon us, through Jesus Christ our Saviour" (Titus III, 5-6).

PROOF 2. The Lord and Giver of Life also matures both the natural and supernatural life of the individual:

Moreover the growth and maturity of the life of the child is also the mission of the third Person of the Adorable Trinity; which He accomplishes in the Sacrament of the Holy Ghost, Confirmation. For by His natural laws of growth and maturity the child develops into manhood physically, so in its soul the strength and power of supernatural self-movement, and immanent spiritual activity is perfected. As St. Cyprian (Epistles LXXII, LXXIV) states, "Two sacraments preside over the birth of a Christian; the one regenerating the man, which is baptism; the other communicating to him the Holy Spirit." And Saint Cyril of Jerusalem, in his Instructions to Catechumens, declares, "To you, also, after you had come up from the pool of the sacred streams, was given the chrism; the emblem of that wherewith Christ was anointed, and this is the Holy Ghost." Hence we read in Acts VIII, 14-17, "Now when the Apostles, who were in Jerusa-

lem, had heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come, prayed for them that they might receive the Holy Ghost, for as yet He was not come upon any of them; but they were only baptized in the name of the Lord Jesus; then they laid their hands upon them, and they received the Holy Ghost."

And the Church teaches us in the office of Confirmation with the maturity of souls comes the seven gifts of the Holy Spirit, such as the Prophet Isaias foretold would be imparted to the Son of Man (Is. XI, 1-3): "The Spirit of the Lord shall rest upon Him: the spirit of wisdom, and of understanding; the spirit of counsel, and of fortitude; the spirit of knowledge, and of godliness; and He shall be filled with the Spirit of the fear of the Lord." And in the Sacrament of the Holy Ghost the same spiritual qualities of self-movement, and immanent action are infused into the soul of the baptised member of Christ.

Refutation:

DIFFICULTY: Notwithstanding the Presence of the Holy Spirit with His Seven Gifts, there remains in each soul a germ of decay; which may cause the death of the natural and supernatural life, and drive out the Spirit of God. Concupiscence remains as a seed of spiritual ill health; which may degenerate into sin, venial and mortal. This disease germ of the lower appetite is alien to both the natural and supernatural life of the soul, so that "The flesh lusteth against the spirit; and the spirit against the flesh."

ANSWER: The Council of Trent (Session V, c. v.) declares that concupiscence remains in them that are baptised in order that the free will may struggle for the victory; but it does no harm to those who resist it

by the grace of God. "If the Spirit of Him that raised up Jesus from the dead, dwell in you; He that raised up Jesus Christ from the dead shall quicken also your mortal bodies, because of the Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live; for whosoever are led by the Spirit of God, they are the sons of God" (Rom. VIII, 11-14).

Conclusion: Thus throughout the centuries the personal rulership of the Lord and Giver of Life has dominated the soul of the Church causing a long line of Popes and of Bishops to be of one mind, of one heart and of one will in the renewal of the face of the earth. Nor has the promise of Christ failed in any age Who declared: "I will ask the Father and He shall give you another Paraclete, that He may abide with you forever; you shall know Him, because He shall abide with you, and shall be in you." And from this personal indwelling of the Lord and Giver of Life, neither concupiscence, nor corruption, nor death hath any dominion over the Hierarchy of the Church of God.

Moreover, because of this abiding Presence of the Spirit the soul of Christ's Body, the Catholic Church has never ceased that self-movement and immanent action of the Seven Gifts of the Holy Ghost which are the distinctive characteristics of her supernatural life. For by the Spirit of Knowledge the Infallible Mind of the Church apprehends the mysteries of God; which "God has revealed by His Spirit; for the Spirit searcheth all things, yea the deep things of God." And by the Spirit of Understanding her theological reasoning produces her dogmatic theology without an error in supernatural truth; while the Spirit of Wisdom inspires her

with a sound judgment and a scientific adaptation of the means to an end, as manifested in the creeds of the Church and her definitions of heretical tenets. "That your faith might not stand on the wisdom of men, but on the power of God. Howbeit we speak among the perfect, the Wisdom of God in a mystery; in the doctrine of the Spirit, comparing spiritual things with spiritual." And again in the corporate Heart of the Church there resides that Spirit of Piety that goes forth in filial love, and the Spirit of Holy Fear manifest in that filial awe and reverence that produces a liturgical worship which adores the Blessed Trinity in spirit and in truth. And finally infused into the one Will of the Church is the Spirit of Counsel, a principle of the spirit of life, that perfects a moral theology which controls the craving, the choice, and the determination of the free will of mankind in the way of justification unto life eternal. "There is now therefore no condemnation to them that are in Christ Jesus who walk not according to the flesh; for the law of the Spirit of Life in Christ Jesus, hath delivered me from the law of sin and of death." (Consult Catholic Encyclopedia on "Life"; and a Lapide Com. Mem. 2 Spiritus Sanctus.)

Fourth Sunday After Pentecost

Theme: The Infallible Teacher.

Text: St. John xvi, 13: "When He, the Spirit of truth is come; He will lead you into all truth."

(Sign of the Cross: Invocation)

Introduction: The Prophet of Israel had spent three years in His public ministry in teaching the people the truth of God, both dogmatic and moral. He proved His indwelling Godhead with its omniscience by physical and moral miracles, and His authority as an infallible

Teacher by an eloquence which called forth the acknowledgement that He spake as none other. The Son of Mary lived a blameless life that proved His doctrinal and moral truth without a flaw, so that His enemies as well as His friends could find no sin in Him. But they refused to believe in His dogma and moral, and hardened their hearts against Him.

The Pharisees sealed their judicial blindness by making the Old Testament Scriptures alone the source of Divine revelation, and their rigorist application of the Old Law as applied to life the only hope of moral development. They were the fundamentalists of that generation. Battling against them were the Sadducees who made human reason the chief source and the final court of appeal in controversies in dogmatic and moral truth; and so hardened their souls in the same judicial mental and moral blindness. They were the modernists of their day. And the common people, who had heard the Prophet of Israel gladly, were led astray by the dominating coercion of pharasaic legalism of the one; and by the dead rationalistic intellectualism of the other, and finally were judicially hardened so that they could not know the truth that would have made them free from sectarian strife. Hence the Prophet revealed to the few who believed in Him and His teaching: "When He, the Spirit of truth is come; He will lead you into all truth."

Narrative:

FACT 1. The Spirit of Truth is an absolutely Infallible Teacher: He is God, and cannot err; and He is omniscient, and cannot be liable to any mistake in His teaching. Moreover He is immutable, and neither He nor His dogmatic and moral truth can change. When Ananias tried to cover his fraud with a lie, St. Peter rebuked him with the revelation, "Thou hast not lied

to men, but to God" (Acts v, 4). "The Lord knoweth all knowledge, and hath beheld the signs of the world; He declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things (Ecclesiasticus XLII, 19). And "God is not a man that He should lie, nor as the son of man that he should be changed; hath He not said then, and will He not do; hath He spoken, and will He not fulfil?" (Num. XXII, 19).

Since then the Spirit is God, and therefore omniscient, and immutable He is an absolutely Infallible Teacher, Who leads the Church into all truth, both dogmatic and moral.

FACT 2. This third Person of the Adorable Trinity, Who is the Infallible Teacher, indwells the Church of Christ as the soul of man indwells his body:

We have our Blessed Lord's assurance that the Spirit of Truth indwells his Church which is His mystical Body forever; "I will ask the Father, and He shall give you another Paraclete; that He may abide with you forever" (St. John XIV, 16). "Now you are the Body of Christ, and members of members" (I Cor. XII, 27). "And He is the Head of the Body, the Church, Who is the beginning, the first born from the dead; that in all things He may hold the primacy." (Col. I, 18). Hence as the Third Person of the Adorable Trinity indwells the Incarnate God, and as by virtue of that indwelling of the Spirit of Truth in the human soul of the Son of Mary with His seven-fold Gifts (Isaias XI, 1-2) so by the perpetual indwelling of the Infallible Teacher in the Body of Christ, the Church, the same gifts of knowledge, of understanding, and of wisdom are inherent properties of the Mind of the Church; and by virtue of the Infallible Presence the fear of the Lord and Piety are abiding qualities of the Heart of the Church; even

as by virtue of the Spirit of Immutable Power the corporate Will of the Church is endowed with counsel and fortitude. Consequently as the soul of man indwells his body and is the source of every mental, moral, and affectionate activity that controls every physical action; so the Infallible Teacher, by His indwelling in the Church, renders her infallible in the knowledge, definition, and expression of both dogmatic and moral truth. "Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that given us of God, which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit." (I Cor. II, 12-13.)

Proposition: The Spirit of Truth is the Infallible Teacher Who leads the Church into all truth; and renders her infallible in the knowledge, in the definitions, and in the expression of dogmatic and moral truth through the Holy See and the Corporate Episcopate. (Consult Wilmer's "Handbook of the Christian Religion," pages 120-132.)

Demonstration (dogmatic):

PROOF 1. By the indwelling of the Infallible Teacher the Catholic Church is infallible in her knowledge, in her definitions, and in her expression of revealed dogma and moral. For our Blessed Lord declared, "I will ask the Father, and He shall give you another Paraclete that He may abide with you forever; the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you." (St. John XIV, 16-17.) "And Jesus coming to them spoke to them, saying: "All power is given to Me in heaven and in earth. Going therefore, teach all nations; baptising them in the name of the Father, and

of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (St. Matt. XXVIII, 18-20.) For "the Church of the living God is the Pillar and Ground of the Truth." (I Tim. III, 15.)

The Church in the Ecumenical Council of the Vatican states with reference to Christ's decree of infallibility, "The doctrine of faith, which God has revealed, has not been proposed as a philosophic delivery to be improved upon by human talent; but has been committed as a divine deposit to the spouse of Christ, to be faithfully guarded and infallibly interpreted by her." (Session III, IV.) And again, "The Holy Ghost was not promised to the successors of the Apostles, in order that through His revelation they might manifest new doctrine; but that through His assistance they might religiously guard, and faithfully expound the revelation handed down by the Apostles, or the deposit of faith." (See Session IV, cap. LIV.)

Hence the Spirit of Truth leads the Church of Christ into all truth. (Consult Newman's "Development of Christian Doctrine" in locis.)

PROOF 2. The Spirit of Truth indwelling the Catholic Church focuses His permanent Gift of Infallibility in the Holy See:

For the Third Person of the Adorable Trinity fulfilled the design of our Blessed Lord in His revelation, "I say unto thee; Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it." (St. Matt. XVI, 18.) Hence the divinely revealed dogma of the Gift of Papal Infallibility was decreed by the Vatican Council that "the Roman Pontiff, when he speaks ex cathedra, that is when in the exercise of his office as pastor and teacher

of all Christians he defines, by virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the whole church, is by reason of the Divine assistance promised to him in blessed Peter possessed of that infallibility with which the Divine Redeemer wished His Church to be endowed in defining doctrines of faith and morals; and consequently that such definitions of the Roman Pontiff are irreformable of their own nature, and by reason of the Church's consent.

And we have our Blessed Lord's absolute promise that the Father of lying heresies shall not prevail against the Infallible Teacher.

PROOF 3. And there remains yet another proof of the ultimate triumph of the Spirit of Truth, namely, that the Holy Ghost expands His infallibility in the Corporate Episcopate, spread throughout the human world:

As to the corporate Body of the Apostles with Saint Peter as its Head was said: "It hath seemed good to the Holy Ghost, and to us"; so St. Paul declared, "I have not spared to declare unto you the whole counsel of God. Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which He hath purchased with His blood," referring to the Corporate Episcopate in its extension with its gift of infallibility in teaching and ruling. This gift of inerrancy is guaranteed by Christ in His revelation, "When He the Spirit of Truth is come He will teach you all truth." (St. John XVI, 13.)

The Bishops dispersed throughout the Church in union with the Holy See exercise the ordinary teaching authority without the liability to error; but the solemn definitive authority exercised by the Bishops in Ecumenical Council under the Pope is infallible not alone in the sense of inerrancy, but also it is irreformable and

obligatory on the pain of mortal sin against the Holy Ghost. Hence Catholics in every diocese throughout the world can know the truth which shall safeguard them from error, and shield them from the conflicts of doctrinal and moral conflicts that rob the soul of peace.

Refutation:

DIFFICULTY: But it seems to me that the Infallibility of the Holy See, and of the Bishops is coercive of human reason; and the free will of the individual is enslaved.

ANSWER: On the contrary, the Church's Infallibility whether operative through the Pope or the Bishop saves us from modernistic rationalism; and it shields us from pharasaic fundamentalism. "Ye shall know the truth, and the truth shall make you free"; for "Where the Spirit of the Lord is, there is liberty."

Conclusion: What then is our confidence in the "Faith once delivered to the Saints" in these days of religious conflicts and moral darkness? How are we to be assured that the Infallible Teacher will lead the Church into all truth amid the chaos of human opinions? Recall the period of Arianism and the Church's triumph in the Apostolic Creed of Nicea; remember the glorious victory against every heresy that has sinned against the Holy Ghost even to the convening of the Vatican Council, and you will find a confidence in the Church of God that will save from modern paganism.

FIFTH SUNDAY AFTER PENTECOST

Theme: The Sanctifier of the Faithful.

Text: Eph. v, 25-27, "Christ also loved the Church, and delivered Himself up for it; that He might sanctify it; cleansing it by the laver of water in the Word of Life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

(Sign of the Cross: Invocation)

Introduction: When the Adorable Trinity decreed the Incarnation of the Son of God, the Third Person rendered the Mother of God the Son immaculate at the first instant of her conception in her mother's womb; so that the human body of her Son might also be holy. Hence the Angel announced to Mary, "The Holy Ghost shall come upon thee, and the power of the most High shall overwhelm thee; and therefore also The Holy which shall be born of thee shall be called the Son of God." Consequently when the Church of Christ came to its birth on the day of Pentecost, the Sanctifier of the Faithful came to indwell the mystical Body to render the Church glorious, without spot, holy and without blemish with an infused quality of sanctity like unto the holiness of the Triune God.

Narrative:

FACT 1. The Sanctifier of the Faithful infuses into the soul of the Church the supernatural quality of sanctity. (Isaias LIX, 21; I St. Peter I, 2; St. John III, 8.) Illustrative Parable, St. John XV, 1 ff.

FACT 2. The Sanctifier of the Faithful infuses at Baptism into the individual soul the intrinsic quality of sanctifying grace: St. John III, 5, 6, 8; I Cor. III, 16-17.

Proposition: Sanctifying Grace is a supernatural quality of the human soul infused by the Sanctifier of the Faithful to make us just, beautiful in holiness; and therefore pleasing to God, as friends and adopted Sons.

Demonstration (dogmatic):

PROOF 1. Sanctifying Grace is a supernatural quality of the individual soul that renders it just in relation to God. (Eph. II, 4-5; IV, 22-24; Titus III, 3-7.)

PROOF 2. Sanctifying Grace is the supernatural infused quality of soul that renders us beautiful in holiness. (Eph. IV, 23-24; I Cor. VI, 11, 19; II St. Peter I, 3-4; namely the attribute of a supernatural holiness, so beautiful that we are very beautiful in the sight of God.

PROOF 3. Hence through this sanctifying grace of Holy Baptism we become the friends and sons of God. (St. John XV, 14-15; Gal. IV, 4-6.)

Refutation:

DIFFICULTY: But the Sanctifier of the Faithful does not coerce my free will, as is manifest in the warning, "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption." And "If any man violate the temple of God, him shall God destroy; for the temple of God is holy, which you are." Mortal sin corrupts the soul, and may destroy the quality named sanctifying grace.

ANSWER: Because such death dealing sin may be ours by a deliberate choice of the free will after Baptism, our Blessed Lord instituted the Sacrament of Penance in which the Sanctifier of the Faithful restores to the contrite soul justification, sanctity, and both the friendship and sonship of God. St. John XX, 22-23; St. Matt. XVI, 19; XVIII, 18.

The Council of Trent (Sess. XIV, c. 1) declares, "As a means of regaining grace and justice, penance was at all times necessary for those who had defiled their souls with any mortal sin." Hence God the Holy Ghost makes us once more just, beautiful in holiness, and therefore again the friend and child of God.

Conclusion: Thus throughout the Christian centuries the Sanctifier of the Faithful preserved the quality of sanctity in the Catholic Church, and in every generation

produced pre-eminent saints; thus when defilement like a tidal wave seemed to threaten to deluge the people of God and through succeeding ages the beauty of holiness was lost to many, God the Holy Ghost brought the traitor friends and sons of God back again to the Sacred Heart of Jesus so that He can continue to love His Church. And we know today that the Sanctifier of the Faithful is cleansing us, is making us just and holy; so that, in due time, Christ will present to Himself that part of the Church on earth with the glorious Church in Heaven without spot or wrinkle, holy and without blemish.

References: Commentaria, a Lapide; Memoreale, 2 "Spiritus Sanctus," "Sanctitas"; Mem. 1 "Deus"; et in locis on texts quoted. Catholic Encyclopedia Vol. VI, 689 ff; XIII, 428; and XI, 619.

Theme: The Miracle of the Altar.

Text: St. John VI, 59: "He that eateth this bread, shall live forever."

(Sign of the Cross: Invocation)

Introduction: We live in an age of material and physical wonders that in previous generations would have been deemed beyond the power of man to produce. Such as the telegraph, the telephone, the automobile, the aeroplane, and the radio. But even greater discoveries deemed beyond the power of man to produce are inventions that have been attained in the realm of food production for the preservation of life, and its extension by the science of medicine and surgery. Had we lived a hundred years ago they would have seemed superhuman.

But the greatest of all wonders today is the Miracle of the Altar, where is to be found "The Bread," which

"He that eateth shall live forever." And we must turn to Him Who first wrought this miracle, and ordained its perpetuation for all time.

Narrative:

FACT 1. In the historical event of our Blessed Lord feeding five thousand by means of five barley loaves, a miracle of bread reveals His creative omnipotence. Saint John VI, 5-14.

FACT 2. With this fact the Jews connected another, namely, the Miracle of the Manna in the Desert. St. John VI, 24-34; Ex. XVI, 9-15.

Proposition: But today upon millions of Altars throughout the world there is a more wonderful Miracle wrought by God in the transubstantiation of bread and wine into the Body and Blood of Jesus, which if we shall eat we shall live forever.

Demonstration (Dogmatic):

PROOF 1. Jesus revealed that His Body and Blood under the appearances of bread and wine is the Bread that gives eternal life. Saint John VI, 48-52; and 55-59.

PROOF 2. And Saint Paul, by the Holy Ghost, reveals that Jesus Himself instituted the Miracle of the Altar to supply this Bread of everlasting life. I Cor. XI, 23-27.

PROOF 3. And the Church perpetuates the miraculous transubstantiation of bread and wine to be the Body and Blood of Jesus Christ by requiring the Priest to whisper our Blessed Lord's own words in the Canon of the Mass, by which the transubstantiation is wrought, "This is My Body"; "This is My Blood." And then directs the Priest to pray for himself and every

one who receives Holy Communion, "O Lord Jesus Christ * * * to the safety and health of both soul and body."

Refutation:

OBJECTION: Like the Jews of old, many today cry out, "How can this man give us His Flesh to eat?" Saint John VI, 53; 61-67.

ANSWER: And the Church answers: "No power of man can, but the omnipotent Power of God can and does perform the Miracle of the Altar. And I believe in this miracle of miracles because Jesus said." See St. John VI, 54, 63, 64, 68-70.

See Council of Trent Session XIII, Canon 2, 4; Deharbe's Catechism; and Wilmer's "Handbook of the Christian Religion," page 333, Section 173.

Conclusion: And what are the benefits we receive from this Miracle of the Altar? Each day that we make a good Communion of the Body and Blood of Jesus Christ we increase sanctifying grace, multiply actual graces, attain remission of venial sins, and are preserved from mortal sin; and above all the gift of eternal life. As thou kneelest at the Altar hear the Voice of Jesus saying unto thee: "He that eateth this Bread shall live forever," and "He that eateth hath everlasting life; and I will raise him up at the last day."

Theme: The Holy Sacrifice.

Text: I Cor. 25: "This do ye, for a commemoration of Me."

(Sign of the Cross: Invocation)

Introduction: A grateful people's commemoration of him who makes the supreme sacrifice. (E. g., A nation's monument to commemorate the heroic patriot that has

laid down his life for his country: The Church commemorates with Altars the supremest sacrifice of love on Calvary's Cross.)

Narrative:

FACT 1. The Bloody Sacrifice on Mount Calvary: Isaias 53, 4-11; St. Luke XXIII, 33, 44-46.

FACT 2. The Institution of the Unbloody Sacrifice of the Altar: I Cor. XI, 23-26.

Proposition: The Holy Sacrifice of the Mass is the true and perpetual sacrifice of the New Law, and therefore of moral obligation upon all mankind.

Demonstration (Moral):

PROOF 1. The Mass is a true sacrifice: I Cor. XI, 24; St. Luke XXII, 20; Psalm CXIX, 4; Gen. XIV, 18-19; Heb. XIII, 10; I Cor. X, 18-20.

Council of Trent, Session XXII, Canon 1; for Greek influences of text see Wilmer's "Handbook of the Christian Religion," section 184.

PROOF 2. The Holy Sacrifice of the Mass is the unbloody renewal of the Sacrifice of the Cross: (*a*) Same Victim; (*b*) Same High Priest whose acts and words are repeated by His Priest at the Altar.

"This mystic shedding of Christ's Blood, or symbolic death, consists in the distinction and separation of the species: the species of bread representing only His Body; the species of wine only His Blood, and that separately. Christ no longer actually dies; but He undergoes some change (on the Altar) which is in some way equivalent to death," Wilmer, page 34.

PROOF 3. The Offering of the Holy Sacrifice of the Mass is of Moral Obligation upon both the Priest and People of God. I Cor. XI, 25; "This do ye, for a com-

memoration of Me." The first of the Six Commandments of the Church: "To hear Mass on Sundays, and Holy Days of Obligation." Hence to disobey deliberately is to commit mortal sin, which renders us liable to eternal death.

Refutation:

OBJECTION: But I am not worthy even as the impenitent Thief on the Cross of Judgment: St. Luke XXIII, 39.

ANSWER: Do Penance: St. Luke XXIII, 40-43; St. John XX, 21-33.

Conclusion: What then are the benefits in this New Law of Sacrifice? For there is no duty without its corresponding reward. The first reward is *Atonement:* Remission of sins for myself, for the whole Church on earth, and for the souls in Purgatory. The second reward is *Impetration:* The procuring of answers to our prayers.

Who then would not be grateful for these benefits, and render thanksgiving and adoration to Him Who made the Supremest Sacrifice on the Cross for us that we may some day hear those blessed words, "Today shalt thou be with Me in Paradise." Yes! We will in this Mass re-echo the cry of the thousands of thousands in Heaven, saying, "The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction."

Theme: The New Life (New Year).

Text: II Cor. v, 17: "The old things are passed away, behold all things are made new."

(Sign of the Cross: Invocation)

Introduction: In the history of the human world men were wont to date their communications with "anno mundi" namely in the year or period of the creation of the world; but since the Birth of Christ we date our letters and other documents with "Anno Domini" in the Year of our Lord. This custom is based upon the fact that the Son of the Blessed Mother changed the whole course of human events by His Incarnation. For in Him "The old things passed away, behold all things are made new."

Narrative:

FACT 1. The Nativity of the Blessed Mother's Son: St. Luke II, 1-17.

FACT 2. The New Life: Saint John I, 1-14; XIV, 6.

Proposition: God, the Son Incarnate, imparts a new life to the human world.

Demonstration (Moral):

PROOF 1. The New Life of Faith: Saint John V, 24; Heb. II, 4; Rom. V, 1; or other passages given in Divine Armory, under Faith.

PROOF 2. The New Life of Hope: Rom. XV, 10-13; St. Matt. VI, 31-34.

PROOF 3. The New Life of Love: I St. John III, 4; IV, 10-21.

Refutation:

OBJECTION: But doubt, despair, and self-love hold me in their grip.

ANSWER: The love of the Son of Mary pleads that you become a new creature. For "If any be in Christ a new creature, the old things are passed away, behold all things are made new"; St. John XV, 5-11.

Conclusion: Forget the old and live in the New Life of the Son of Man. Phil. III, 7-14.

Theme: Spiritual Communion.

Text: I Cor. X, 1, 3, 4: "And I would not have you ignorant, brethren, that our fathers did all eat the same spiritual food; and all drank the same spiritual drink."

(Sign of the Cross: Invocation)

Introduction: A distinctive feature of the Catholic Church is that its doors are open throughout each day with the Son of Mary always in the Tabernacle calling to those that pass by: "Come unto Me all ye that are heavy laden; and I will refresh you."

Narrative:

FACT 1. Spiritual Communion in the Ancient Church: I Cor. X, 1-4; Exodus XVI, 14; XVII, 6; Numbers XX.

FACT 2. Spiritual Quickening: St. John VI, 64; I Cor. II, 9-12.

Proposition: Whenever prevented from making a Sacramental Communion we should make a Spiritual Communion, if possible in Church.

Demonstration (Moral):

PROOF 1. The soul's need of Spiritual Communion in Visits with our Blessed Lord in the Church: St. John VII, 37; II Peter VII, 15-16; I Kings XIV, 29; Psalm XXX, 20 and 21.

PROOF 2. Spiritual Communion when hearing Mass: Apoc. XXI, 6; XXII, 17; Psalms XXII, 5-6; XXV, 6-8; XLI, 3-5; LXI, 9; LXXXV, 9. Say the Anima Christi.

PROOF 3. Spiritual Communion at the Forty Hours Devotion: St. Matt. XXVIII, 20; St. John VI, 35; Ezek. XXXVII, 26-27; St. John XII, 32; Psalm XLII, 3. Say Prayers before and after Communion given in "The Manual of Prayer for Catholic Laity." (Murphy)

Refutation:

OBJECTIONS: I have no time; I am too tired; I do not know how.

ANSWER: Come, the Master calleth for thee. Just talk to Him naturally. St. John XV, 4; Isaias LV, 1-6.

Conclusion: The Reward of Contemplation in Spiritual Communion is to be changed more and more into His glorious likeness. II Cor. III, 18.

Theme: Mortal Sin.

Text: Ezekiel XVIII, 4: "The soul that sinneth, the same shall die."

(Sign of the Cross: Invocation)

Introduction: In Holy Scripture, leprosy is a type of mortal sin: St. Matt. VIII, 2; St. James I, 15. (See Divine Armory of Holy Scripture, page 829.)

Leprosy begins in a small spot on the skin, spreads gradually over the body until a finger, a hand or a part of the leg sluff off; and finally the dread disease reaches a vital organ, ending in death. And so terrible is its contagion or infection that the loathsome plague cuts the sufferer off from home, from friends, and from the Temple of God. So is it with mortal sin, it begins in a seeming small human act, grows secretly and insiduously until it separates the soul from God, from friends and even at times from a man's own home.

Narrative:

FACT 1. Mortal Sin in Heaven. Among the highest order of Angels in Heaven the leprosy of sin entered into the free will of Lucifer, a glorious Arch-Angel, which grew until he was cast out from his home, his friends and from God Himself. Isaias XIV, 12; Apoc. XII, 7-9; St. Luke X, 18.

FACT 2. Mortal Sin in the Earthly Paradise of Immortal Happiness: Adam lived innocently in companionship with Eve, in the fulness of joy and happiness; and walked and conversed personally with God. But he consented to disobedience, and the leprosy of sin entered his free will; and he was cast out of home, separated from the Presence of God. It resulted in the spread of the leprosy of sin so that misery and death, both temporal and spiritual, have been extended in succeeding generations of mankind. Gen. II, 15-17; III, 17-24; Rom. V, 12.

Proposition: What then is this fatal disease of the soul, this mortal sin that destroys sanctifying grace, causes eternal death and separates from God in time and in eternity? Is it not that which we have learned from childhood, namely, the wilful transgression of the divine law in an important matter, a free human act that destroys the supernatural life of the soul, even as leprosy destroys the natural life of man on earth?

Demonstration (Moral):

PROOF 1. The Three Mortal Sins of the Body, lust, gluttony and sloth:

Lust is an inordinate appetite for the pleasure of the generative organs created to bring forth children for the Church and for Heaven. Like leprosy it is fatal in its effects. Gluttony is an intemporate indulgence in food and drink, while sloth is sluggishness in the exer-

cise of self restraint and virtue. The Holy Ghost declares (I Cor. VI, 9-10; Job XXXIII, 19-22). Like leprosy the three mortal sins of the body wreck homes, isolate from decent society and exclude from God.

PROOF 2. The Four Mortal Sins of the Soul, like leprosy, strike their roots in the interior life of man, and cause eternal death. Pride is an inordinate self-love that seeks pre-eminence, independence, insubordination to authority, human and divine; and grows in depreciation and contempt of others. Covetousness or avarice is an inordinate love of wealth. Anger is an inordinate appetite for revenge; while envy is sadness at another's good that lessens his own advantage. Rom. I, 28-32.

PROOF 3. The Mortal Sin against the Holy Ghost: Well may we have a horror of the leprous character of sin. Because it carries with it a presumption upon God's Mercy and an obstinacy in sin, and a judicial hardening of the soul of man so that he can not do penance, like Judas. Acts V, 3-4; St. Matt. XII, 31-32; II Peter II, 9-10; compare Exodus VII, 3; IX, 34-35.

Refutation:

OBJECTION: But I can not cease from sin. My habit like that of the drunkard or morphine addict has enslaved me.

ANSWER: Do penance: Acts II, 38; Apoc. II, 5.

Conclusion: All mortal sin is cured by God, the Holy Ghost in the Tribunal of Divine Mercy: St. Matt. XVI, 19; St. John XX, 21-23; Ezekiel XXXIII, 10-11.

Theme: The New Law.

Text: St. Matt. V, 17: "Do not think that I am come to

destroy the law, or the prophets; I am not come to destroy, but to fulfil."

(Sign of the Cross: Invocation)

Introduction: The electric dynamo is hidden away, but we see its power and light. St. Matt. v, 1-12. So also there is hidden in the human soul a new moral force and illumination derived from the Incarnation of the Son of God. (St. John i, 9.) Manifested in humility and material poverty this new dynamic moral power brings the blessedness of the kingdom of heaven. Shown in meekness it possesses a blessed domination in the social life of the human world. Revealed in contrition for sin which ends in a supernatural comfort. This new moral power in the human soul, moreover, produces a rational appetite for justice that is filled full of moral satisfaction; and it therefore becomes a principle of mercy only to receive mercy in return from God and man. And from a new illumination of purity there is the blessed sight of God. And as a man grows in the spirit of the peacemaker he becomes the true child of God. While finally this new dynamic moral power infuses the martyr spirit whose supreme blessedness is in Heaven. With this inherent moral power the disciples of the new Law Giver have

Narrative: An unique position and distinction in the human world:

(*a*) They are the salt of the earth to preserve human society. St. Matt. v, 13-16.

(*b*) They are the light of the world to illuminate mankind.

(*c*) The New Law lays upon them the moral obligation to reflect that intellectual, emotional, and volitional illumination that God may be glorified on earth.

Proposition: The New Moral Law lays upon every Christian the obligation to seek perfection.

Demonstration (Practical):

PROOF 1. The completion of the Old in the New Law is the fulfilment and perfection of the Divine Moral Law.

(*a*) Fulfilment: St. Matt. v, 18; St. Luke xxiv, 44.

(*b*) Perfection: St. John i, 17; Heb. viii, 6-13; x, 1, 2, 9, 10, 12.

PROOF 2. The renewed Law of Perfection is "Be you therefore perfect as also your heavenly Father is perfect." St. Matt. v, 48; viii, 28, 29. This requires: (1) Complete obedience to the New Moral Law, St. Matt. v, 19, 20. (2) Complete justice in social life, St. Matt. v, 21-26; vii, 1-6. (3) Complete chastity, St. Matt. v, 27-32. (4) Complete surrender to God, St. Matt. vi; vii, 13-27.

PROOF 3. God's part in efficiently causing each individual's perfection: (1) By Baptism, Eph. v, 30; Gal. iii, 27; ii, 16-20. The indwelling Christ becomes the efficient cause of the Christian's perfection. (2) By the Sacrifice of the Mass and Holy Communion, Heb. ii, 17-18; Heb. iv, 15, 16; vii, 24-28; St. John vi, 58. (3) By means of prayer, St. Matt. vi, 6-15.

Refutation:

OBJECTION: But with Mass, and Communion, and Prayer I am far from perfect.

ANSWER: The Sacrament of Penance is ordained as God the Holy Ghost's sanctifying grace to remove sin so that we may attain the perfecting grace of the Sacraments of the living, namely Baptism and Holy Communion. St. John xx, 21-23.

Conclusion: Shall we not each one have confidence in God's work in us and correspond to His grace in perfecting us? Eph. IV, 11-32.

Compare Wilmer's "Handbook of the Christian Religion," pages 484 ff.

Theme: The Indwelling Spirit.

Text: I Cor. III, 16: "Know you not, that you are the temple of God; and that the Spirit of God dwelleth in you." (Sign of the Cross: Invocation)

Introduction: The Temple—John II, 19 Naos? Dwelling place, inner sanctuary—I Cor. VI, 19. As the soul dwells in the body so does the Indwelling Spirit.

Narrative:

FACT 1. The Incarnate Son of God received the fulness of the Holy Spirit—Isaias XI, 1-3. The Son of Man the first Temple.

FACT 2. The Son of Man promised to us the Indwelling Spirit. John XVI, 7.

FACT 3. Each member of Christ at his Baptism receives the Indwelling Spirit. Luke III, 16; John III, 5-8. Augmented in Holy Confirmation. Acts VIII, 17-18.

FACT 4. Hence the same gifts of the Indwelling Spirit (Isaias XL, 2-3), imparted to the individual Christian. As St. Thomas Aquinas says: "The Seven Gifts of the Holy Ghost are dispositions or qualities of the soul communicated to the just to enable them more promptly to obey the inspirations of the Holy Ghost."

Proposition: The Indwelling Spirit develops the Theological Virtues of Faith, Hope and Charity.

Demonstration:

PROOF 1. (The Three Gifts to the Intellect—Wisdom, Knowledge, Understanding—i. e. Microscope.)

The Indwelling Spirit inspires and develops the Theological Virtue of Faith: (1) *By the gift of Wisdom* (*σοφία*), namely supernatural institution or insight into first principles and final ends. Luke II, 40, 52; I Cor. II, 6-10.

(2) *By the gift of Knowledge,* namely, cognition and assimilation, I Cor. VIII, 1; II, 10-12; John II, 20; John XVII, 3.

(3) *By the gift of Understanding,* namely, comprehension of the attributes of God, relations between God and man, and states of being. Col. II, 2-3; Luke II, 46-47; Col. I, 9; Rom. VIII, 14-16.

PROOF 2. The Two Gifts to the Will: Counsel and Fortitude:

The Indwelling Spirit inspires and develops the Theological Virtue of Hope: (1) *Counsel* (*Βουλῇ*), namely, choice, purpose, design, plan.—Eph. I, 11-14; Acts V, 38.

(2) *Fortitude* (*δύναμις*), namely, determination, power, endurance, energy: II Cor. XII, 9; Eph. III, 16; VI, 10. E. g. The Fortitude of the Martyrs.

PROOF 3. The Two Gifts of the Emotions—Piety and Fear:

The Indwelling Spirit inspires and develops the Theological Virtue of Charity: (1) *Piety,* namely, filial love. Gal. IV, 6; Rom. VIII, 11-17.

(2) *Fear of the Lord,* filial dread—II Cor. V, 10-12; Heb. XII, 28-29. Of Filial Fear St. Augustine says: "Fear God like one who fears to displease a person whom one loves with much ardor."

Refutation:

OBJECTION: Since God the Holy Ghost is omnipotent and He imparts to me such wonderful gifts, I can rest in His power without further concern.

ANSWER: But there is the warning: if we violate the temple we shall be destroyed. I Cor. III, 16-21. There is danger of sin against the Holy Ghost. Acts V, 3-4, 7-9.

Conclusion: Gratitude to God, the Holy Ghost in devotions to Him. Constant daily use of the VENI CREATOR.

Theme: The Greatest Gift.

Text: I Cor. XIII, 13: "And now there remain faith, hope, and charity; these three: but the greatest of these is charity."

(Sign of the Cross: Invocation)

Introduction: From the viewpoint of the man of the world the greatest gifts are health, wealth, and happiness; from the scholar's viewpoint they are learning, ability and honor; from the zealot's judgment, power, action and accomplishments.

Saul of Tarsus belonged to the third type of man. But when he became Saint Paul he proclaimed the greatest gift of God to man is charity.

Narrative: (Statement of facts relating to the text or theme.)

FACT 1. Faith is a great gift to man, because it is a supernaturally infused virtue by which a man is able to overcome evil which separates him from God; and like Enoch we can please God, attain unspeakable joy, and at last enter into eternal beatitude. (I St. John V, 4; Hebrews VI, 12; XI, 5, 6; St. Peter I, 9.)

FACT 2. Hope also is a great gift to man, because it, too, is a supernatural habit of the soul infused by God, the Holy Ghost, which is an assured expectation and confidence that God will fulfil His promise to man; and, like an anchor, holds us to a steadfast aiming at per-

fection; and firmly secures us to rely upon the Omniscient and Omnipotent Author of our salvation.

Proposition: But the greatest of the Theological Virtues is Charity; and therefore it is the greatest gift of God to man.

Demonstration (Moral):

PROOF 1. The New Law Giver declared that Charity is the greatest moral gift to man: Saint Matthew XXIII, 35-38; Rom. V, 9.

This love is greater than either faith or hope because it unites man to God in such a degree that he desires Him above all other objects of worship, that he admires Him above all other beautiful persons, and delights in Him as in none other.

Because of this greatest of gifts men build magnificent churches and cathedrals; and make every sacrifice even of life itself that God may be glorified in every generation; and they find thus greater riches, honor, and power than the world can give.

PROOF 2. Moreover, this Godward love shed abroad in the human heart becomes the quickening of the human soul in touch with Him Who completes or perfects the individual; whence springs manward, love. St. Matt. XXII, 39-40; I St. John III.

Hence, the Greatest Gift of Godward and Manward love flows, like a pure stream from its highest mountain source, that fraternal charity, which proves to be the noblest power in the social life of man, whether in the Church, or in the Home, or in the State. It is the greatest power in the human world to conquer religious strife, to prevent domestic conflict, or international wars; and to bring peace to men of good will.

Refutation:

OBJECTION: I can love God because He first loved me, and is infinitely Perfect; but I can not love my fellow man because he is so uncongenial and imperfect.

ANSWER: But Charity never faileth. It is a pure stream of supernatural virtue that impels the sons of God in the corporal and spiritual works of mercy. St. Matt. v, 43-48.

Conclusion: Though I have health, wealth and happiness; though I be learned, able, and honored; though I develop the most perfect faith and the most steadfast hope; and have not Charity I am become as sounding brass, and a tinkling cymbal; and faith and hope profit me nothing in this world nor in the life to come; quote I Cor. XIII, 1-3.

Theme: The Resurrection.

Text: I Cor. XV, 54: "Death is swallowed up in victory."
(Sign of the Cross: Invocation)

Introduction: Death casts its shadow upon every household, and in every home throughout the history of mankind the human heart has mourned in its gloom. And our souls would revolt at the corruption of the bodies, and grieve at the pain of those whom we have loved, and who have entered the dark valley of the shadow of death if we dwelt long upon their physical and spiritual condition. For we know that the poisonous sting of death is sin. I Cor. XV, 56; Rom. VI, 23; V, 12.

Narrative:

FACT 1. The Shadow of Death upon the home of Lazarus: See Saint John XI, 1-3; 17; 35-38.

FACT 2. The Death of Lazarus swallowed up in Victory: See Saint John XI, 39-45.

FACT 3. The Hope of the Resurrection assured to all mankind: See Saint John XI, 23-26.

Proposition: Every soul that has this faith and hope, and avoids sin will find at last that his death is swallowed up in eternal victory.

Demonstration (Moral):

PROOF 1. Our Blessed Lord's death was swallowed up in victory. See Acts II, 22-24; I Cor. XV, 12-28.

PROOF 2. Therefore I believe and have hope that my death will be turned by Him into victory.

Like Job of old we can declare, "I know that my Redeemer liveth," etc. The Book of Job XIX, 25-27; Rom. VIII, 23.

PROOF 3. But we face the fact that the victory depends upon our free will because the poisonous sting of death, sin, may turn Christ's victory into our individual defeat at the final judgment. See Saint John V, 25-29.

Refutation:

OBJECTION: "But some man will say, How do the dead rise again? or with what manner of body shall they come?" I Cor. XV, 35.

ANSWER: Saint Paul gives the answer both from reason and Revelation: I Cor. XV, 36-58.

Conclusion: Who would not wish to know how to acquire the glorious victory of the Resurrection of Eternal Life? Each time we enter the Tribunal of Mercy in the Sacrament of Penance and the Holy Ghost cleanses us from the corruption of sin, and removes the sting

of death we are entering upon the victory. Each time we go to Holy Communion we are receiving Him Who is our eternal life; and we cry, "Thanks be to God, Who hath given us the victory through our Lord Jesus Christ."

Theme: The Resurrection Hope.

Text: Psalm XV, 9-10: "My flesh also shall rest in hope, because thou wilt not leave my soul in hell."

(Sign of the Cross: Invocation)

Introduction: By divine inspiration David, the Psalmist, made this act of hope more than a thousand years before the Son of Man rose from the dead. Acts II, 26, 27, 31. St. Peter applies the words of David to the Messiah. (See "Christ in Type and Prophecy," Vol. II, Fr. Maas, S. J.)

Narrative: (Statement of facts relating to the Son of Man's Resurrection).

(1) Christ's death upon the Cross was the separation of His soul from His body. His soul in "hell": Limbo. St. Peter III, 18-19. His body in the rock tomb, St. Luke XXIII, 53.

(2) The third day He rose from the dead, I Cor. XV, 3-8.

Proposition: The Christian has the same Resurrection Hope that was revealed to David: "My flesh shall rest in hope, because thou wilt not leave my soul in hell."

Demonstration (Dogmatic):

PROOF 1. The Written Word of God reveals this hope: 'I Cor. XV, 18-23.

PROOF 2. The Catholic Church proclaims this dogma in the Nicene Creed, "I look for the Resurrection of

the dead and the life of the world to come." I Cor. XV, 35-46; Job XIX, 25-27.

Refutation:

OBJECTION: While the soul may be immortal, it does not seem rational to believe that the body will be reunited to the soul; because its death is decay. It passes into ashes, liquids, and gases.

ANSWER: Science teaches that matter is indestructable, and reason sustains faith in relation to the resurrection of the body: St. John XI, 39-45. And the raising of Lazarus justifies the Resurrection Hope.

Conclusion: This hope gives us the confidence that the soul and body shall be reunited, each perfected in the likeness of the Risen Lord, Rom. VI, 5; I Cor. XV, 47-57.

Theme: Saint Peter's Chains.

Text: Acts XII, 6. "Peter was sleeping between two soldiers, bound with two chains."

(Sign of the Cross: Invocation)

Introduction: God's care of the first Pope, Acts XII, 1-5.

Narrative:

FACT 1. Saint Peter in Prison. Acts XII, 6.

FACT 2. Saint Peter's deliverance. Acts XII, 7-11.

Proposition: The Powers of Evil are fruitless against the Papacy.

Demonstration (Practical):

PROOF 1. The Powers of Evil could not gainsay the supernatural eloquence of Saint Peter. Acts II, 36-41.

PROOF 2. The Powers of Evil could not destroy the

evidence of Saint Peter's miracles. Acts III, 6-10; V, 1-11; IX, 36-42.

PROOF 3. The Powers of Evil could not destroy the Papacy in Persecutions, nor in schisms. (*a*) Persecutions in the lifetime of St. Peter, "Acts." (*b*) The Papal Residence at Avignon and the Papal Schism. Gugenberger's "General History of the Christian Era" and Berkhaueser's "Church History."

Refutation:

OBJECTION: But since the Sixteenth Century the Papacy has lost its power.

ANSWER: True, its material and political power, but not its spiritual authority and social power. Behold, the magnetic power of the Papacy in this Jubilee Year of 1925.

Conclusion: God's care of the Papacy in the modern world; e. g., in the World War the preservation and glory of the Papacy. Holy Father, though a prisoner in the Vatican, and whose temporal sovereignty is restricted to a narrow space; he exerts in the modern world a tremendous influence in the mental, moral, and economic life of mankind. Examples, Leo XIII, Pius X, and Pius XI.

Theme: Meditation.

Text: Apoc. VIII, 4: "And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the Angel."

(Sign of the Cross: Invocation)

Introduction: In Saint John's vision of our Blessed Lord enthroned in heaven he beheld an angel "having a golden censer, and there was given him much incense,

that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God." The sweet fragrance of that most perfect incense is composed of the prayers of all saints upon earth mingled with the prayers of the Saints in Heaven. How pleasing and acceptable to the adorable Trinity are such prayers that can be like such perfect incense. Hence Saint Austin exclaims, "What can be more excellent than prayer? What is there more profitable in this life? What more sweet to the mind? And what in our whole religion more sublime?" It is all of these and much more because it is the heart's adoration of God, an act of submission, and a pleading for mercy made powerful by being joined to the intercession of the triumphant Saints in Heaven; and therefore, as acceptable to God as the rarest and sweetest of incense; fit to be offered by Angels to the Adorable Trinity. Roderigez, "Christian and Religious Perfection," Vol. I. Fifth Treatise.

Narrative: In Holy Scripture we find two kinds of prayer, Vocal and Mental; the one objective, the other subjective.

FACT 1. The Apostles recognizing the value and power of prayer, asked our Blessed Lord to teach them to pray, and He taught them the model of vocal prayer; "Thus therefore shall ye pray: Our Father Who art in heaven," addressing God as children are wont to address their father, followed by three petitions directed to God's glory: "Hallowed be Thy name," in which we ask that God may be known, loved and honored everywhere; "Thy kingdom come" that God may reign in His Church throughout the world; "Thy Will be done," (Father Maas, "Life of Jesus Christ," page 284) that mankind may submit to His natural law, and that His

own children obey His positive law. And then comes the four petitions: "Give us this day our supersubstantial bread, and forgive us our debts, as we also forgive our debtors, and lead us not into temptation, but deliver us from evil, Amen," that the children of God, namely all Christians may be saved from the power of the Adversary through the Holy Eucharist and the Sacrament of Penance. Such is Christ's model of vocal prayer: The epitome of love for God and for our fellow man.

FACT 2. Again, in the Sermon on the Mount, our Blessed Lord laid upon us the duty of meditation, namely, mental prayer, private, individual and subjective saying: "But when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy Father that seeth in secret will repay." St. Matt. VI, 6, "Blessed is the man that shall continue in wisdom, and that shall meditate in His justice, and in his mind shall think of the All-Seeing Eye of God." Ecclesiastes XIV, 22.

Proposition: Today we shall concentrate our attention upon meditation as the soul's spiritual exercise in the purgative, in the illuminative, and in the unitive way to God.

Demonstration (Practical):

PROOF 1. The Voice of the Master bids me go into the secluded chamber of my own soul and there reflect upon His justice and my actual condition as the All-Seeing Eye of God beholds it. And I will meditate upon the Law of God, and examine my conscience to see how far my interior will conforms to the Will of God. I must be as honest with myself as in the day of the Particular Judgment. Psalm 118. With the Psalmist I will exercise the volitional power of my soul in the

Purgative Way; for "Blessed are the undefiled (the immaculate) in the way, who walk in the law of the Lord." "O, that my ways may be directed to keep Thy justifications; and I have been delighted in the way of Thy testimonies, as in all riches. I will meditate upon Thy commandments, and I will consider Thy ways." For therein is found true blessedness of the immaculate. The will naturally craves the good decreed by the law of God, but in the freedom of the will lies the choice of that good or its refusal; while "My soul hath coveted too long for Thy justifications at all times" that good cannot be acquired until "I have chosen the way of truth," and even then it may be lost, unless I am fixed in my determination, therefore "I have sworn and am determined to keep the judgments of Thy justice."

Then God takes the human will in the purgative way of concupiscence, tests, and trials, that like gold it may be purified and like steel tempered and strengthened. And in this spiritual exercise of the will the soul of man is developed and ennobled.

PROOF 2. Then the soul is prepared for the spiritual exercise of the Illuminative Way. For when a man is well established in good will toward God and His natural and positive law; then the illumination of knowledge comes to light him on his way to God. "This is life eternal, that they may know Thee, and Jesus Christ Whom Thou hast sent." And "In Him was life, and the life is the light of men." Therefore in the spiritual reflection of meditation the soul is illuminated that it may apprehend God, understand Him, and form such judgments of Him that supernatural faith is perfected. The more the intellect exercises itself in mental prayer the more the mind is developed and is given power of knowing God; and is thus prepared for the Beatific Vision. Though "We see now through a glass

in a dark manner; but then face to face. Now I know in part, but then I shall know even as I am known." And as we grow in this intimate personal knowledge the more we shall be prepared to love Him and enter the unitive way.

PROOF 3. But the soul's most perfect union with God and its noblest development is found in the spiritual exercises of the Unitive Way, the way of love. To desire Him above all creatures; to admire Him as none other; and to delight in Him and in His creatures only so far as they reflect His goodness, truth, and beauty is love's ecstatic contemplation of Him. Hence in the unitive way the soul cries, "As the heart panteth after the fountains of water, so my soul panteth after Thee. O God, My soul hath thirsted after the strong, living God." Then the Voice of the Son of Man answers, "He that loveth Me, shall be loved of My Father; and I will love him and will manifest Myself to him." And He assures us that the Adorable Trinity will take up His dwelling in us and we shall have in the ecstacies of mental prayer a foretaste of bliss.

Refutation:

OBJECTION: But I find meditation mentally so hard that I despair of remembering, of understanding, and of forming a good resolution.

ANSWER: Remember that daily exercise brings increasing power; and that in the spiritual exercise of mental prayer intellectual activity is less important than that of the emotions and the will. I Cor. II, 9-14.

Conclusion: He who perseveres in the spiritual exercise of daily meditation finds that in the way of purgation he becomes master of himself, resists temptations to sin, and grows in interior holiness; so that in the way

of illumination he knows God personally and grows to love Him more and more as the union and sweet companionship with God increases in the unitive way. And then comes to pass that marvelous change in us, II Cor. III, 18: "We all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord." The Stations of the Cross and the Rosary are among the best methods of meditation.

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